

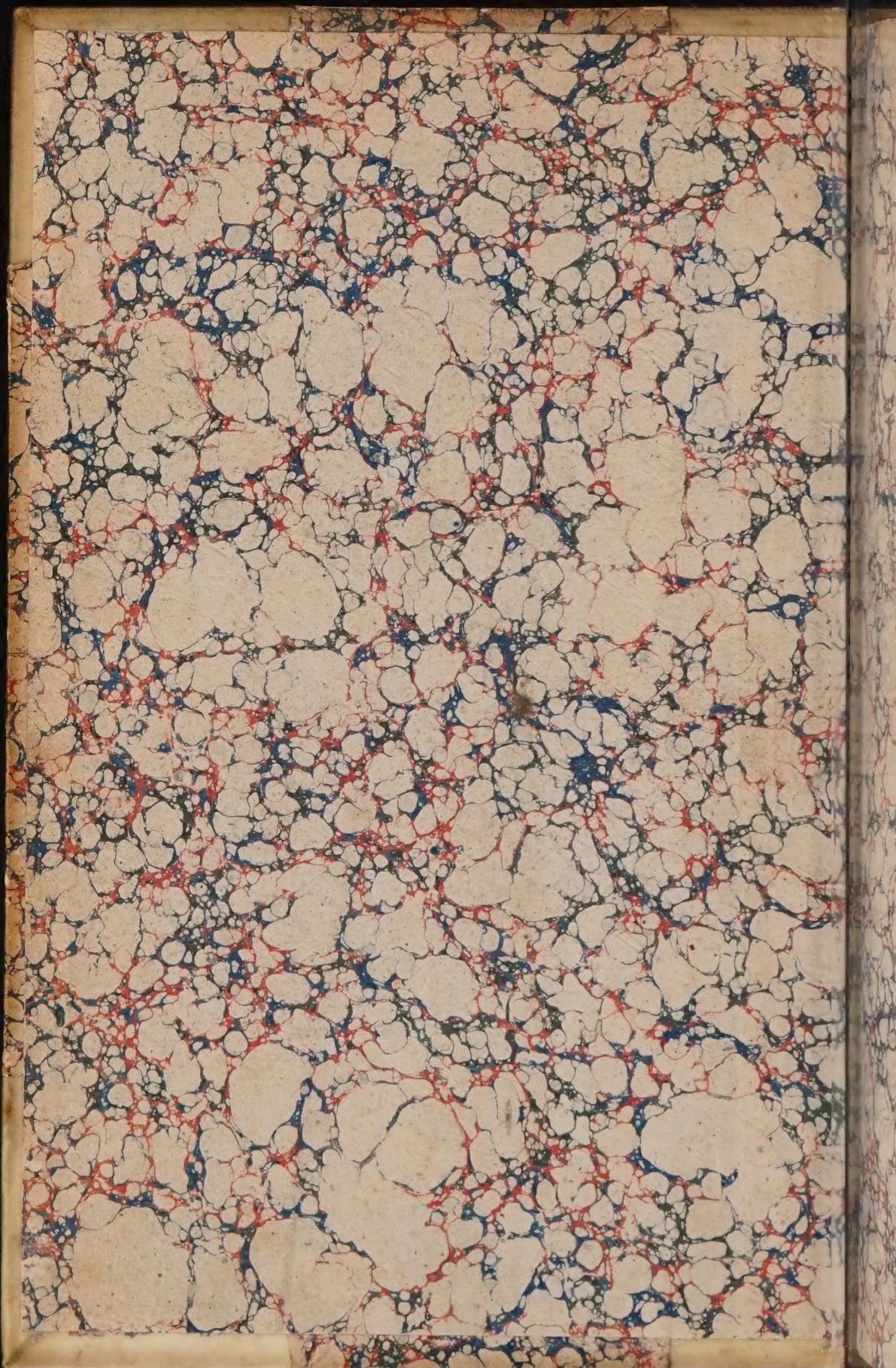
MEDICINA
MAGNETICA

1656









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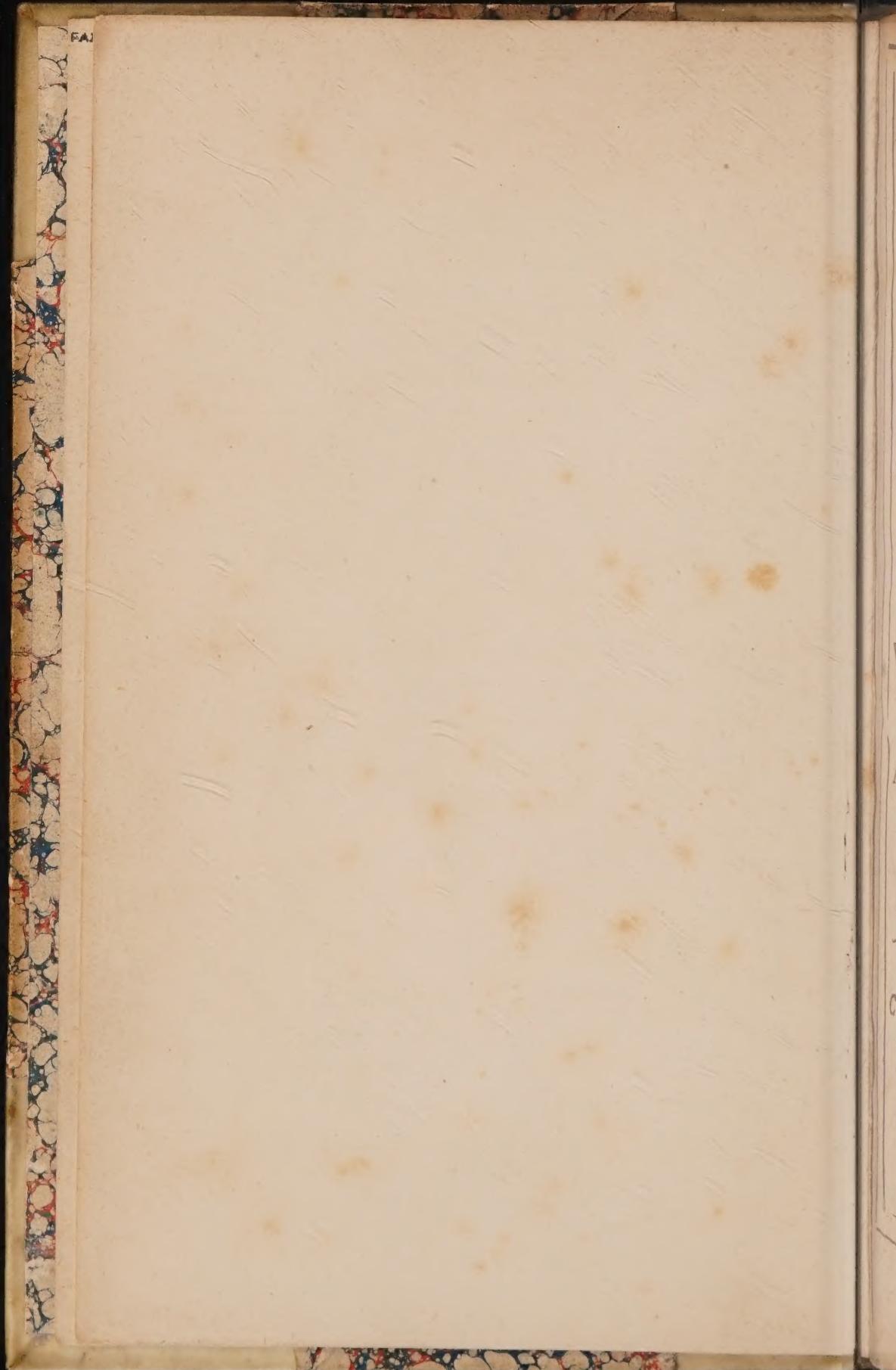
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Medicina Magnetica:

O R,

The rare and wonderful Art

Of Curing by

S Y M P A T H Y:

Laid open in A P H O R I S M E S;

Proved in CONCLUSIONS;

And digested into an easy Method
drawn from both:

Wherein the Connexion of the Causes and
Effects of these strange Operations, are more
fully discovered than heretofore.

All cleared and confirmed, by pithy Reasons,
true Experiments, and pleasant Relations.

Preserved and Published,

As a M A S T E R - P I E C E in this S K I L L.

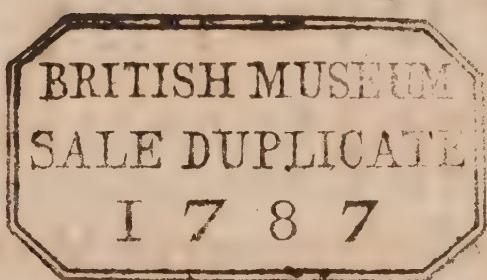
By

C. de Iryngio, Chirurgo-Medicine in the Army.

Nullum numen abest.

Printed in the Year, 1656.

15708



TO THE
RIGHT HONOURABLE,
GENERAL
GEORGE MONCK,
Commander in Chief of all the
Forces in SCOTLAND;
And one of his Highnesse Council, for
the Government of that Nation.

My L O R D,

Tis the Law of this
and other Nations,
that whatsoever trea-
sure is found, straight
to be carried to the Supream
of that People. Wherefore falling on
this, no little (in my opinion, which
A 3. is

The Epistle

is the only Law that puts value on
any thing to me) treasure, that I
might not be guilty of concealment,
I present it to your Lordship, being
Chief-Captain of those Forces a-
mongst whom for diverse years I
have served, and prospered. The
bulk of the Book can crave none of
those few moments snatch'd from
weighty busynesse and letten fall on
recreations ; the rarenesse of the
subject and handling of this Ma-
gical-Medicine may sometimes
commend it to your pastimes. They
that are grown big, rather with Au-
thority than Reason, will, I know,
condemn me of confidence , for
bringing so small an Offering to the
Altar

Dedicatory.

Altar of thankefulness, where they, may be to avoid superstitution, do seldom worship. But History telleth me, that the greatest Monarchs have chearfully accepted the mean Gifts of their Souldiers and Subjects; And as Your Lordship in real Valour and Piety represents that noble Emperour; so in that wherein he exceeded all other, You are no whit short of Him; that is, You never suffered any Petitioner to depart sad from Your sight; and (which is more) never forsook them whom once You befriended: This is observed by all, this hath been my experience so oft as I had need of favour and protection.

A 4 This,

The Epistle

This, and this chiefly hath made
me approach that Presence, who
by his Prudence hath reliev'd his
fainting Forces, and made his
stoutest Enemies fall in their Ar-
mies and Navies: both Elements
errect Trophies to Your Conduct
and Courage; And this Nation
acknowledge your goodnessse, which
being ready to break in pieces by
its own envy and divisions, You
walked so wisely before, and a-
mongst them, that You forced them
to continue a Society and People,
leaving that knotty work easie for
the next Labourers. Posterity,
the best Judge of Vertue, shall re-
ward Your Achievements with
honourable

Dedicatory.

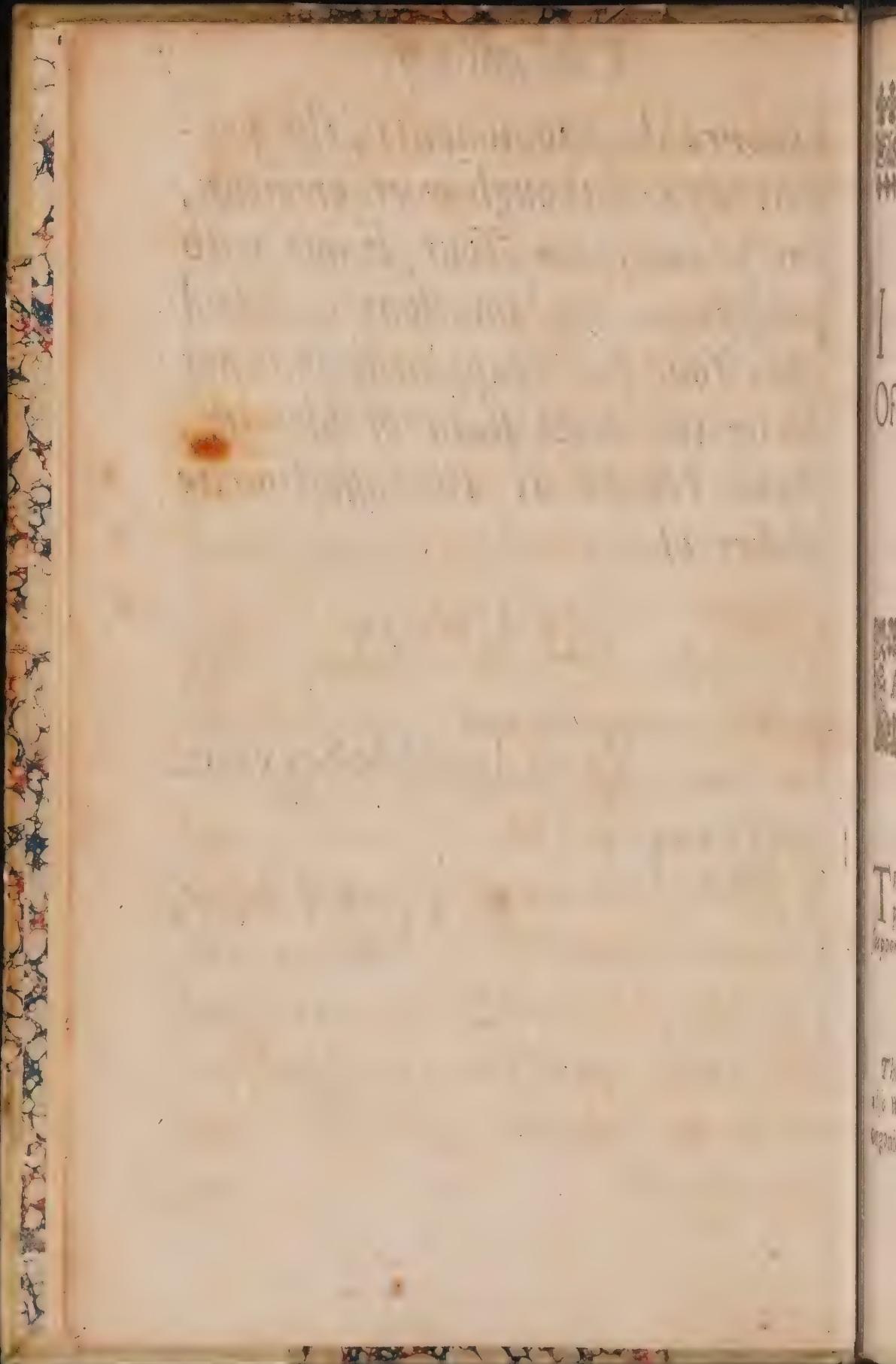
honourable Monuments, the present Age (though ever envious, yet) entertain Your Fame with prosperous Acclamations ; And that Your full Happinesse may not have the least stain or blemish, Your Health is the affectionate desire of,

My L O R D,

Your humble Servant,

EDINBURGH,
June 3. 1656.

C. IRVINE.





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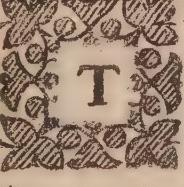
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A N



THE FIRST BOOK.
AN HUNDRED
APHORISMES:
CONTAINING
*The whole Body of NATURAL MAGICK,
being the Key to open that which followeth
in SYMPATHICK MEDCINE.*

Aphorisme 1.

 He whole World is animated with the first supremem and intellectual Soul, posseſſing in it ſelf the ſeminary reaſons of all things; which proceeding from the brightness of the Idea's of the first Intellect, is, as it were, the Inſtrument by which this great Body is governed, and is the link of the Golden Chain of Providence.

Aph. 2.

While the operations of the Soul are terminated or bounded, the Body is generated, or produced out of the bounds of the Soul; and is diversly formed, according to the Imagination thereof; hence it hath the dominating power over the Body, which it could not have, unleſſe the Body did fully and wholly depend upon it.

B

Aph.

(2)

Aph. 3.

In the production, while the Soul fashioneth to it self a Body, there is some third thing, the mean between them both; by which the Soul is more inwardly joyned to the Body; and by which the operation of natural things are dispensed, and this is called the Vital spirit.

Aph. 4.

The operations of natural things are dispensed from this Spirit by proper Organs, according to the disposition of the Organs.

Aph. 5.

The disposition of the Organ depends, first and principally upon the Intellect; which disposeth all things: Secondly, upon the soul of the World that formed it self a body, according to the seminary reason of things: Thirdly upon the spirit of the Universe, that continueth things in such a disposition.

Aph. 6.

No bodily thing hath any energie or operation in it self, saving so far forth, as it is sharer of the same spirit, or informed by it: For that which is meerly corporal, is meerly passive.

Aph. 7.

He that will work great things, must take away as much as is possible corporeity from things; or else he must adde spirit to the body; or else awaken the sleepy spirit: Unless he do some of these things, or know how to joyn his imagination to the imagination of the soul of the World, he will never do any great thing.

Aph. 8.

It is impossible to take all this spirit from any thing whatsoever: for, by this bond, a thing is holden back, from falling to the first matter, or nothing.

Aph. 9.

This spirit is somewhere, or rather everywhere found, (as it were) free from the bodie; and he that knoweth to joyn it with a body agreeable, possesseth a treasure unestimable.

Aph.

(3)

Aph. 10.

This spirit is reparated as much as may be, either by means of fermentation, or drawn by his brother which is at liberty.

Aph. 11.

The Organs, by which the spirit worketh, are the qualities of things; which meerly and purely considered, are able to do no more, than the Eye can see without life, as being nothing else but modifications of the matter or body:

Aph. 12.

All things operating do it to this only purpose, to make things upon which they work, like themselves.

Aph. 13.

The subject of the vital spirit is the bodie; in it is received, and by it worketh; neither is it ever so pure, but that it is joyned with its Mercurial humour.

Aph. 14.

The humour doth not specifie the spirit; because it is the common matter of things, apt to be made any thing: neither is it seen with the eyes; because it is pure, unlesse it be first terminated in a more solid bodie.

Aph. 15.

Neither souls, nor pure spirits, nor intelligences can work upon bodies, but by means of the spirit: for two extremes cannot be joyned together, without a mean; therefore, Dæmons appear not but after sacrifices used.

Aph. 16.

If the spirits or Intelligences wonted go to the vital spirits specified, which is either dissipated by the contrary, or changed into another thing, they cease to work there any longer: and as they are allured by the vital spirits of living creatures, so they are put to flight, or rather do cease to work upon bodies, when sharp and venomous things are used.

Aph. 17.

The Stars do tye the vital spirits to the bodie disposed, by light and heat; and by the same means do they infuse it into the bodie.

(4)

Aph. 18.

In generation the spirit is mixt with the body, and directs the intention of nature to its end.

Aph. 19.

The seeds of things are known to contain more plenty of these spirits, than any thing else.

Aph. 20.

The seeds do not contain such plenty, as is required to the perfect production of a thing; but the internal spirit, alluring the external coming down from Heaven, unites it to its self; and being fortified therewith, at length it begets its like.

Aph. 21.

Before the seed do germinate, or bud, it is fermented, and by fermentation disposed to alteration.

Aph. 22.

If the fermentation could be hindred in the advancement of attraction and assimilation; then a thing might be brought at length, from its seeds to the species of it in a moment.

Aph. 23.

That which is more universal doth more further attraction, and more dispose the seed to attraction: as Salt-peter in vegetables.

Aph. 24.

Every familie of things hath somewhat universal annexed to it, whereby the seed is disposed to attraction and made fruitful.

Aph. 25.

He that knows how to joyn the universal artificially to the seed of the animal family, may produce, even living wights beside the termination, matrix or womb, at least formally; and the like reason is also for the other thing.

Aph. 26.

He that can joyn light with darknes, may multiply things in their own kindes, and change the nature of them.

Aph. 27.

The universal vital spirit coming down from Heaven, pure,

(5)

pure, clear, and uncontaminate, is the father of the particular vital spirit, which is in every thing: for, it procreates and multiplies in it the body; from whence bodies borrow the power of multiplying themselves.

Aph. 28.

As the first vital spirit lyeth hid in the mercurial humour that is common and free. So the vital spirit of particular things lyes in that mercurial humour, imbruued with the vertue of that bodie whose it is, which they call radical moisture.

Aph. 29.

He that can joyn a spirit impregnat with the virtue of one bodie with another, that is now disposed to change, may produce many miracles, and monsters.

Aph. 30.

The first varietie of the disposition of bodies, proceed from the various concoction of waters.

Aph. 31.

The second from the various mixture of the three principles, Salt, Sulphure, and Mercurie.

Aph. 32.

These dispositions flow from the position of the Stars, especially of the Sun.

Aph. 33.

Every thing hath so much vitality, as is required to produce the natural Actions of that species.

Aph. 34.

Nothing beginneth to be made, that doth not receive some vitality from Heaven, by which it can work somewhere.

Aph. 35.

He that knoweth how to infuse the propitious Heavens or Sun into things, or into the mixture of things, may perform wonders; and hereupon depends all magick operations.

Aph. 36.

By how much the dispositions, or the subjects are more formal, so much more of this life they receive, and so much more powerfully they do work.

B 3

Aph.

(6)

Aph. 37.

As in the eye, the operations are more noble than in the foot, although they both proceed from the same soul; because of the purity of this Organ, apt to receive a greater proportion of life: so the Constellate caracters, because of their formality, receive a great proportion of spirit from Heaven, and produce nobler actions.

Aph. 38.

The spirit floweth continually from Heaven, and back again to Heaven, and in the flowing is found pure and unmixt, and therefore may by a skilfull workman, by wonderful means be joyned to any thing, and increase the virtues of it according to the disposition of the subject.

Aph. 39.

The heart of Heaven is the Sun, and by light distributeh all things, aswell to the Stars, as to the Earth.

Aph. 40.

Opacum is nothing else, but a Body either wanting light, or having the light asleep in it.

Aph. 41.

He that can by light draw light out of things, or multiply light with light, he knoweth how to adde the universal spirit of life to the particular spirit of life, and by this addition do wonders.

Aph. 42.

So much light as is added, so much life; and so much of the one as is lost, so much is lost of the other.

Aph. 43.

This spirit after the first period of maturation, strongly beginneth by little and little to vanish.

Aph. 44.

Maturation is nothing else but, the operation of the radicated moisture to the perfection of the Individuum, so far forth as it may be perfected, proceeding according to the semeinary reasons, propounded or purposed by Nature or the Soul. Or, it is an actuuation of the internal spirit, so far as it may be actuuated. Or, it is the greatest Illumination of the matter that can possibly be done by such light.

Aph.

Aph. 45.

The spirit is dispirited when it stirreth to act upon a matter too rebellious : or, when the natural mixture, or Crasis of a thing is altered by the Stars, sometimes too much excited, it breaketh forth ; or being called forth by its brother spirit it goeth away to it.

Aph. 46.

The matter is rebellious, when by reason of a contrary Crasis, or temperature, it cannot be overcome and altered by the spirit : Or, when it is in the last period, beyond which it cannot go, nor the spirit convey it any further : for only so much spirit is given as serveth every thing to the due perfection of it.

Aph. 47.

The temperature of a thing is altered by the Stars, when the Horoscope of the Nativity cometh to the degree of opposition of the Planets that be contrary to the beginning of the life.

Aph. 48.

The spirit is too much excited by fermentation, or immoderate agitation : for moderate agitation is necessary to vital operation.

Aph. 49.

The spirit is called out by its brother spirit, when it is too much exposed to it.

Aph. 50.

In certain things it cannot be called out by its brother spirit, because of its strait-society with the body ; but it allureth his brother to him , and is strongly fortified thereby.

Aph. 51.

Fermentation is the action of heat upon moisture , by which the moisture is heated and made subject to the spirit, circulating it self in the body, which cannot remain in the same estate, by means of the fluxibility of the body.

Aph. 52.

He that by means and use of the universal spirit , can

excite the particular of any to a natural fermentation ; and then appease and settle Natures tumults by repeating the operation, may miraculously increase things in virtues, and power, the highest secrets of Philosophy.

Aph. 53.

Every man knows that by means of fermentation the spirit is as pure as it possibly may be drawn : but almost all of them do want the fruit of multiplication ; because they know not how to joyn one brother with another.

Aph. 54.

Every thing fermented worketh more strongly ; because in things fermented the spirits are more free.

Aph. 55.

Things do abide in the same state of nature, so long as they possesse so much spirit as is sufficient to perform the due execution thereof.

Aph. 56.

Hence is manifest the cause of natural death and destruction of things. Every thing tends to maturation, as to the perfection thereof : and when it is ripe, the spirit begins to shew its forces, and so by acting it is dissipated and vanisheth , which, at length, is the cause of destruction.

Aph. 57.

He that could lay hold on the vanishing spirit, and apply it to the body from whence it slipt, or to another of the same species, may thereby do wonders.

Aph. 58.

From this fountain all natural Philosophy doth flow: For, easily may the spirit imbruied with the qualities of another body, procreate in bodies of the same kind a similitude ; which is the violent cause of love.

Aph. 59.

These things are aptest to intercept this particular spirit, which have the greater similitude of most natural conjunction with the parts : or which being applied to a vegetous body, are by such a contract made more flourishing.

ing. These things are to be understood of the bodies of wights, especially of man, where Philosophers are of more power.

Aph. 60.

This spirit, where it findeth a little matter disposed, according to that likeness, it makes and seats the compound produced.

Aph. 61.

Where the spirit of one body, being married to the qualities of that body, is communicated to another body, there is generated a certain compassion; because of the natural flux and reflux of the spirits to their proper bodies: Which compassion or sympathy is not easily dissolved, as that which is done by imagination.

Aph. 62.

There can neither love nor compassion be generated without the commixture of spirits.

Aph. 63.

This commixture is sometimes done by natural or material application: sometime by imagination, and not seldom by the disposition of the stars.

Aph. 64.

By natural application it is done, when the spirit of one body is implanted in another, by means of those things which are apt to intercept the spirit, and to communicate it to another; and they are known by their signature; and by the Ancients called Amatoria, or such things as love one another.

Aph. 65.

By imagination love is produced; when the exalted imagination of one doth predominate over the imagination of another, and fashioneth and sealeth it. And this may easily be done, because of the volubility of the imagination. Hence all Incantations get efficacy: for although, peradventure, they have some efficacy in themselves, yet the virtue cannot be distributed, because of the universality thereof.

Aph.

Aph. 66.

From the stars, love takes its beginning, either when the disposition of the heavens, is alike at the time of nativity, as Astrologers do abundantly teach, and this is most firm, and most to be desired : Or when the beneficial beam of the stars, being apt for that purpose, are at a fit time received into matter disposed, and in a due manner brought into act ; as Natural Magick more fully teacheth.

Aph. 67.

He, that can do these manner of doings, with the universal spirit, may do wonders.

Aph. 68.

Thou mayest call the universal spirit to thy help, if thou use instruments impregnate with this spirit ; the great secret of Magicians.

Aph. 69.

He that knows how to make a particular vital spirit, may cure the particular body, whose spirit is at any distance, alwaies imploring the help of the universal spirit.

Aph. 70.

He that can fortifie the particular spirit with the universal, may prolong his life very long : unlesse the stars be against it ; yet he may by these means lengthen his life, and health ; and somewhat abate the malice of the stars, as he must confess, that doth know the habitation of this spirit.

Aph. 71.

Nothing can be putrified, unlesse it feels first fermentation ; but nothing comes naturally to declination, but by stat.

Aph. 72.

Putrifaction is the symptome of declining nature ; or of the spirits flying away.

Aph. 73.

There is nothing putrified that hath not great store of the volatile spirit.

Aph.

(11)

Aph. 74.

All heat proceedeth from the vital spirit, and is said of motion; neither can that spirit either subsist without heat, or at least cannot be mingled with bodies.

Aph. 75.

Every thing that is putrified, hath lesse heat in it, than it had before its putrifaction: and therefore it is false, that things putrifying do grow whole.

Aph. 76.

As much spirit, so much heat is gotten; and of the one is lost so much, as of the other.

Aph. 77.

Heat can neither be stirred up by nature, nor art, but by the means of light, either external or internal.

Aph. 78.

He that can call light, the spirit of the universe, shall peradventure not far misse the truth: for it is either light, or hath his dwelling or habitation in the light.

Aph. 79.

He that can destroy bodies without putrifaction, and in that very destruction can joyn spirit in spirit by the means of heat, possesseith the principal secret in natural Magick.

Aph. 80.

The external heateth, by bringing in a new heat, and by actuating its own heat, whether it be by being light determinat, or indeterminat.

Aph. 81.

The light terminat, produceth a destroying heat, and such a one as burneth all things. So it is compactly actuated as a fire.

Aph. 82.

Indeterminate light giveth light, and never hurteth any but by accident.

Aph. 83.

He that knoweth how to make light determinate of light indeterminate, not changing the species, nor receiving it

it otherwayes, than in a common medium, knoweth exceedingly well how to purge minerals, and all hard bodies, without the losse of a radical moisture.

Aph. 84.

The light which we call indeterminate, and which hath in it the life of things, being the carriage of the universal soul, lyeth hid in the darknesse; neither is it seen but by Philosophy, into whom the center of things is apparently discerned.

Aph. 85.

The internal heat is raised, by reason of the agitation of the internal spirit, whose it is.

Aph. 86.

The spirit is agitated by fermentation, or motion: sometimes they concur both together to agitation.

Aph. 87.

There is a secret mean of agitation, known to Philosophers, which is perceived by them in regeneration and generation.

Aph. 88.

When fermentation is distinguished from motion, understand local progressive motion, which cometh from imagination directing the vital spirit to motion.

Aph. 89.

All fermentation finished before due time, is a sign of immoderate putrifaction succeeding.

Aph. 90.

He that knoweth how to hasten fermentation, and hinder putrifaction, by having the spirit of the universe propitious, doth understand Philosophers contrition; and can by means thereof do wonders.

Aph. 91.

Putrifaction hath not its original from the body, but from the spirit, and therefore it wars contrary to the spirit.

Aph. 92.

He that knoweth the spirit of the universe, and the use there-

thereof, may hinder all corruptions ; and give the particular spirit the dominion over the body. How much this would avail to the cure of all diseases, let Phisitians consider.

Aph. 93.

That there may an *universe medicine* be given, is now agreed on on all hands: because, if the *particular spirit* get strength, it can of it self cure all *diseases*, as is known by *common experience*; for, there is no *disease* that hath not at some time been cured by the *vital spirit*, without the *Phisitians help*.

Aph. 94.

The universal Medicine is nothing else, but the spirit multiplied upon a due subject.

Aph. 95.

He that seeketh this *Medicine* else-where, than in the tops of the highest mountains, shall finde nothing but sorrow and losse for the reward of his pains.

Aph. 96.

The *Philosophers* who say it is to be sought in the corners of the earth, mean the *earth of the living*.

Aph. 97.

They who hope to find it in the *fornace of the Chymists*, are desperately deceived, for they know not the fire.

Aph. 98.

Nothing hath from the first *intention of nature*, more *spirit*, than is sufficient of it self for the conservation of its *proper species*, yet out of every thing (*nature playing the Midwife for him*) the *Philosopher* can produce a son nobler than the father.

Aph. 99.

The first and the last *colours* of things are *yellow*; because the *Sun* and the *Stars* are *yellow*. Those things that are of a *looser temperature*, as *Plants* appear *green* after they have toucht the *air*, which *air* being *naturally* and more *highlyer cerulious or blue*, and working upon them, maketh *yellow* things *green*; but being made harder, refiſting

fisting the impression of the *air*, they put on again their first and native colour. Out of these things that have been said, thou mayest pick great mysteries.

Aph. 100.

The *air* is *blue*, and the *horizon* appears *blue* to us in a clear day ; and the *air*, because of the thinnesse, is not apt to terminate the *strong, vegetous, vital beams*, until they languish and grow weak by distance, but then the terminated beams shew the native colour of the *air*. And thus much to have said at this time, by way of Aphorism, if you make not very much account of it, is too much.



The Second Book.

CONTAINING XII. CONCLUSIONS, which are proved and explained: *And are as so many firm Columns, to support the Noble frame of Magical Medicinē.*

CONCLUSION I.

The soul is not only in its proper visible body, but also without it; neither is it circumscribed in an Organical body.

The Proof and Explanation.

NO true Philosopher will deny this : The *Platonists* place not the soul in the body, but the body in the soul : And the *Peripateticks* themselves do with *Aristotle* confess, That the soul doth execute some *action* without the *body* : Nay, it seems very absurd, to shut up so

so noble an Essence, in so narrow and strait a Prison; Neither were there wanting some *Divines* who attributed acerta in *ubiquity* to the soul; affirming it to be there where it worketh: for what can be devised more unlikely, than to conclude that most noble *Essence*, as bounded and comprehended in this so exceeding small a prison. The common dictate of *Reason* proveth, That the thing *comprehended*, so far forth as it is comprehended, is more base and ignoble, than the thing *comprehending*: And it is manifest to him, who considereth the nature of things, That the thing comprehending, so far forth as it comprehendeth, is more excellent in operation and power than the thing comprehended. That the *Imagination* worketh without it, and beyond its own body, I take it to be manifest, and if any man doubt of it, he will be convinced by experience: for it worketh in the *Embrio*: Neither can *fascinations* be otherwise performed. But is not the *Imagination* the hand of the soul, by which it worketh without the help of the body? and yet these operations conduce not to our purpose: Therefore we must shew more clearly what we mean by this *Conclusion*. We do then under it and by it, mean nothing else but that the *soul* must necessarily be, wheresoever the *vital spirit* is found; for the *vital spirit* is the bond by which the *soul* is tyed to the *body*: or rather it is the undivided companion of the *soul*, brought by the *soul* from heaven, by which the *soul* joyned it self with the *body*; by means and mediation whereof, it gives the form of the *body*; and if by the frown of the *destinies* it be forsaken by the *particular soul*, it returns to its common country; but is never extended further than the *soul* it self, without which the *spirit* cannot subsist: Then, if a mans body work something without it self, surely it worketh as informed by the *soul*, and shall it not then work *vitally*, and produce *vital actions*? But how I pray you shall it produce them? without doubt in and by the *virtue* and *power* of the *form*, that is, the *soul*. But (except I be deceived) there can nothing work by the power of another, and

not

not be partaker of it : Therefore the *active beams* that produce such effects without the *body*, must needs be partaker of the *soul*, by which they work. And I think no man can be so sensleſſe to deny *actions extrinſecal*, or without the body, to Man, the most noble compound, and grant them to Plants and Stones : but that operations depend on forms, it alwayes seemed true to the most Learned. The seed doth (as some would have it) beget the *Embrio* in the mother ; which it could not do, were it not upholdeſt and furnished with the presence of the fathers soul. But I hear ſome whisper, that this opinion can be no way conforſtant to truth : because that then, if the father ſhould dye asſoon as he hath begotten the child, his soul being free from the bonds of the body, goes to its appointed place, And how then can it work in the *Embrio* ? But to him that conſidereth the matter well, this will appear of no great diſſiculty ; whether we ſay, That the *soul* is not utterly and abſolutely free as long as any *vital spirit* remaineth any where ſafe and untaught ; for it there ſticks and abides as long, and until its ſubject be quite turned into an other thing ; but because it wants organs (as in an *appoplexy*) it cannot perform any ſenclike actions ; Or whether we will ſay rather, The *soul* is neceſſarily preſent at theſe operations, by a certain preſence ; and yet not hindered, but that in another place it may perform other works : for ſeeing that the *soul* doth by wonderful and ſtrange means, produce many things in the body, and is after divers manners in divers places. Why ſhall it not, when it is free from the body, do the ſame things, or the like, ſo it wants not its *Instruments of its proper natural heat*, which only is fit to produce ſuch an effect ? But of what hath been ſaid the cauſe is plain, why about the *Graves* of them that die a *violent death* there are apparitions ſeen : for the *vital heat* and *natural moisture* being not quite diſſolved, the *soul* ſticks, and gives ſometimes in theſe exhalations, impregnated with the *spirit*, the ſhape and form of a man : And the ſame may be the reaſon, why ſometimes in *Church-yards* ſuch things.

appear : and from the same head it is , that the slain Corps bleedeth at the presence or touch of the Murderer : for, the *soul* being yet present , doth by the dispensation of Providence, work such things. But for the better confirmation of this Conclusion , there is enough said in this place , others from these grounds , will invent and finde out things which will be far more sublime and high.

C O N C L U S I O N II.

The Soul worketh without, or beyond its proper body, commonly so called.

The Proof and Explanation of this.

THIS Second Conclusion hath nothing which is not manifest in the former, and of it self is clear, and confessed by all men. For, if the *soul* be without the *body*, it can and shall without doubt work there : for, the *soul* in its essence includes *Act*, being (as one faith, and very well) an *Essentiall Act proceeding temporally* : It works therefore according to the *Organs informed*, or, according to the manner of information , seeing it communicates a *form* to the *subject* ; for , peradventure it were more agreeable to simple and pure truth, to call the *soul* , not the *form* , but rather, *the giver of the form* : yet, so giving *forms*, that both in their *beings and operations* they shal depend upon it ,and whatsoever is, is dispensed and given by it. *Plato* seems to have placed in men a *three-fold distinct form*, yet depending on the common soul. It is true, that to these Inferiour *forms*, the name of *form* is sometimes given ; but how truly and properly, let them look to it, that accustomed to speculations, have learned to separate *Vitall Actions*, from the *soul* , which proceed onely from it. But we, omitting all these difficulties,

will be content to use the common means , which will also peradventure serve our turns.

Some men will say, If the *soul* be and work without the *body*, or besides it , by informing the *naturall heat* that proceedeth without it, and is inherent in his beams,, they must needs be men , consisting of a *soul* and of a *body*. When I first began this Work, I had thought to have passed over such Objections as ridiculous; but this being one, that may seem of some moment to them that are lesse perspicacious, I am content to answer ; And first I say, it is as absurd, for ought I said , to call the *beams, men*, as it is to call the *feet and hands, men*. Secondly, Every bare information doth not make man, for it is required, that a *reasonable soul do inform an organisical body*; and thus; by means of the *form*, be made fit for *organical operations*; but, if the *soul inform* any Compound onely *vegetably*, or some inferior way unknown to us, it cannot be forthwith called, a *Man* : for, the *soul informs* according to the *merit of the matter*, say the *Platonists*, or more clearly , it informs according to the *Portion of the vitall spirit* that is present : for, every proportion of this, is not fit for every operation. Hence it appears, that though the *soul do* for sometime inform a *Corps* with a *certain form*: for, we see in dead *Carcases*, the *vegetative faculty* doth for a time exercise its power , which cannot be done without the *soul*, yet it cannot be called a *Man*; for, being deprived of *sense* and *reason*, it falls from that dignity; But it is most certain , that the *soul* being there present , onely according to the *vegetable power* , may work elsewhere : for, when it was tyed to the *body*, according to all the *wayes of vitality* , it did form many other operations ; why then when it is altogether free from those bonds, or else tyed with them, it should not work things proper to it self , there can no reason be given; nor can any man in judgment understand. It may then, according to the will of God, either enjoy pleasure, or suffer pain , although it be tyed to the *dead Corps* in that manner, seeing that in the *Vegetative faculty* it shall suffer

suffer nothing, till it be again re-united to an organisical body. But in what things, and how the soul doth suffer, when it is loosed from the bonds of the body, we leave to Divines, as too far from our purpose.

C O N C L U S I O N III.

From every body flow Corporall beams, by which the soul worketh by its presence, and giveth them energie and power of working, and these beams are not onely Corporall, but of diverse parts.

The Proof, &c.

THE first part of this Conclusion will easily be evicted; for, there is no man that can deny it that considereth the operations of naturall things, and the hinderances of those operations: For, what reason is there, why things more hard and solid, than the nature of the thing requires, work not so freely; is it not because the Pores of the body being shut, the Corporal beams cannot finde a due egress? Now, unlesse they were Corporal, no affection that is meerly corporal could hinder them, and nothing but the change of the forms, could destroy the faculties of things: But when we see that the form remains, the operations are hindered, we wonder then if we be forced to consider and resolve of such beams. Moreover, unlesse those Active beams were corporal, their operation would proceed to any distance, and not be hindered by bodies. If you say, it is but an Accident by which things work at distance; yet an Accident must needs be in a subject, and must needs work by the virtue of that subject in which it is; for, I take it to be certain, that no Accident, barely considered in it self, can have any Activity: Therefore, except such beams be granted, nothing can work at distance by any means; Therefore, these Accidents are displayed in Corporal beams, possessing all the manners of the body, whence they proceed, yet I would not have

you take me for a maintainer of *Accidents*, who could never hitherto see any thing in nature but substance, unlesse any man could make the positions and manner of things something reall distinct from the bodies : but here I speak out of supposition , granting peradventure what some man might ask at my hands.

Besides what hath been said for our *beams* , you may add, that adventitious heat doth promote the operations of things; but how could it do this, but by stirring up more plentifull *beams* to bring them out ? We see how *Amber*, being made hot with rubbing, drawes the *Chaff* to it more stronglier ; and many other will not work unlesse they be hot ; by which making them hot , the *Corporal beams* are more plentifully drawn out, and so work more powerfully. Moreover , closenesse would not long keep the *natural power* of things unhurt, but that it hinders the dissipations and spending of the *beams* : besides, unlesse *beams* were *Corporal things*, they would penetrate though the most *compact bodies* , the contrary whereof, experience bears witnesse unto : though it be true, that some *Compound bodies* send out *beams* so thin and subtil, that they can pierce the pores of all bodies ; as doth appear in the *Loadstone*.

But, wherefore did Nature ordain *Pores in bodies*, but that they may be doors, by which these *beams* might pass in and out : again, the *senses* would never perceive *sensible things*, but that there proceedeth *beams* from the *bodies*, affecting the *senses*, as appears in *smelling* ; for odour perisheth with age, and yet for no other cause, then that the *beams* perish which bring the odour to our *nostrils* ; so from all *bodies* there goes subtil thin *beams*, bringing with them the shapes of things , which is possible to demonstrate to the eyes in a dark place, by mean of a *translucide convex--glasse* : but unlesse these *beams* were *Corporal*, let any man tell me, how they could affect the *senses*: rather I have often wondred, how being mingled with so great confusion, in passing through the glasse,they can severally explicate themselves. But let us come to another stronger

Stronger argument, and more agreeing to our purposes, to prove what we principally intend; And namely, that such beams do in a continuall motion, go out of the bodies of wights, which we shall easily do, if we first, consider the common natures of all wights: for, every wight, that it may live any space, must necessarily be nourished with food, neither can it live without it, because of the continual going out of the beams; the body from its natural disposition, can endure no more vacuity and emptiness, than nature hath appointed for such a body: That which in food is dry, doth restore and refresh the solid parts; and that which is moist, the humors: And why this? but, because every day, nay, every moment, the beams, and those most plenteously, do go out from bodies, and those corporal; yea, and from every part of the body; for, were not this so, living wights would grow to monstrous and enormous greatness. And this is the reason, why wights fall to destruction, and are not so long-lived as stones; nay, not as some of the more compact sort of Trees; for, the vitall spirit, and natural heat being in wights freer, and more at liberty, work more powerfully, and produce more plenteous exhalations; whence it comes to passe, that they are propagated to the greatest distances, the soul all the while knitting them together, lest they should be altogether dissipated: for, they could not else hold the specifical virtue of the body; neither could they work, except the soul informed them; for, that hath in it the natural heat, as we shall shew in the Chapter following, which produceth a sufficient disposition to receive information from the souls, as we said in the Chapter fore-going. But, that those beams are of parts, is clearer than the Sun at noon day; for, that which proceedeth from diverse and heterogenous parts, conveying also with it self, something from all, even the smallest parts, cannot choose but be of diverse parts: for, from the bones, flesh, nerves, there do flow continually certain particles, of which those beams consist: these carry with them the disposition of the body; and

according to that disposition, taken from the body; work more powerfully than the body it self: Hereupon a wise man will take special heed of living and conversing with sick people, the rather if he feel himself disposed to such a disease; for, a body so disposed, doth more greedily draw to it self those beams, and is sooner changed: And note, that bodies in whom there is a likenesse of nature and complexion do sooner sympathize with one another; as brothers, sisters, and do sooner take infectious diseases one of another; because of the radical likenesse, the infected beams are more drawn, and the body more speedily changed. Another necessary caution doth by this occasion come into my minde, That great care must be taken to avoid these places where the excrements of diseased persons are laid: both for the reasons aforesaid, and for a more proper and particular cause, it shall be exprest in what followeth.

C O N C L U S I O N I V.

The beams sent out of the bodies of wights, have and enjoy a vitall spirit, by which the operations of the soul are dispensed.

The Proof and Explanation, &c.

Every compound consisting of matter and form, hath its own proper natural heat, which is derived and propagated, not from the Elements, but from Heaven, and particularly from the Sun the heat of Heaven, seeing that by the departure of it, all things grow sad and torpid, and by the return of it are cheared and refreshed; for, it is the fountain and original of life, making all things fruitful by its heat, multiplying and preserving them in their own being. Whence it followes, that nothing can exist without some manner of heat, it being the bond whereby the form is tyed to the matter, and which, lying hid in them in a viscous Mercury, a moisture brought with

with it from *Heaven*, giveth increase of seed to every body. It is also the instrument which the *form* useth to produce *actions*: and it is the immediate cause of the aforesaid *beams*, which *beams* it never forsaketh, but accompanieth them in their journey. Blessed, and thrice blessed is he, which can *Multiply* it in a fit *subject*, under the favour of the *Sun* and *Heaven*. This said *heat*, if it decrease, the *body* tends to destruction, the *beams* being fewer and weaker: Furthermore, though the *form* be not *united* to the *matter*, but by a certain mean of this heat, which is so required as proper to all things, yet it varieth in every *spirit* of things, yet it hath in every *spirit* some latitude; so that you shall finde in the *individuals*, that which is altogether the same; because the heat sometimes is more, and sometimes lesse, which may be the cause of variety of operations, not onely in these of the same *species*, but even in the same *individual*: it is after changed, till at last by corruption, it end in that which is altogether another latitude; for, the *matter* is not tenacious enough, nor holds the heat fast enough, but lets it (being *volatile*) wander abroad, which according to the *impressions* of *Heaven*, applyeth it self variously to the *matter*; whence depends the whole *economie*, and every change in *sublunary things*. But it's now time to retire our selves, and descend to the *body* of man, the proper *subject* of this work. And first, it shall not be amisse to explicate our selves, what we mean by the *vital spirit* in this *Conclusion*; whether after the manner of other *Physicians*, that which the *Schools* call by this name; or, some other thing of far another nature: surely, although we think that *received opinion* of the *spirits animall*, *vitall*, and *naturall* (as they call them) not altogether consonant to truth, yet being besides our purpose, we mean not to meddle with it here; and therefore, of other manner of *spirits*: But what new *spirit* is this brought in into *Physick*, or, by what Authority came it in? Truly, I am so *supercilious* as to affirm this done by my Authority: Let it not be brought in at all;

I onely require, that I may be spared the use of that name, to expresse the *natural heat and radicall moisture* both together; and the reason is, because they are never actually separated: And to call them *spirits*, because of all *Corporall things*, they come nearest to the nature of *spirits*, both in their originall and power. It is called *vitall*, because by mediation of it, *life flowes*, and is propagated into the *body*; and therefore, wheresoever you finde in this Treatise the name of *spirit*, understand it as is said. Now then, that this *spirit* flourisheth in the foresaid *beams*, I think it appeareth from hence; This *spirit* also floweth from the *body*, and this no wise man will deny; for, if it flow not from the *body*, the *body* would last for ever: Consequently, the things that can most fix these *spirits*, have great power to prolong the life of man: for, it is *volatile*, and every moment some portion of it goeth out with the parts of the *body*, resolved into *beams*: for why it should leave the *beams* going out, and insinuate it self into *bodies* indisposed, there can be no reason given, nay, it seems utterly impossible; and that the *beams* have a disposition to hold it: for, with them it goeth out in the *plague*, because the *beams* (as is observed) retain the disposition of the *body* from whence they go: yea, if the *spirit* were not there, the *beams* could not do as they do, nor work in the power of the *soul*; for, of it this *spirit* is the *Instrument*. Either therefore the *bodies* of men shall work at no distance at all; or, if at distance whatsoever, this *spirit* must needs reach, and proceed to it: and by virtue of a more *potent soul*, in the very beginning and principall of life, the *body* of man (as of all other *wights*) is ordinatet to *natural actions*, as other *natural bodies* are, by the *seminary virtues*, which are in their *forms*; nay, more powerfull than these are, this *spirit* that accompanieth the *beams*, dispenseth their *Actions*, which are far propagated; and when they grow faint, they are supplied by and from the *bodies*.

C O N-

CONCLUSION V.

That the Excrements of the bodies of living Creatures, retain a portion of vitall spirits: and therefore we must not deny them life; and the life is of the same species that the life of the Wight is of, and propagated from the same.

The Proof and Explanation of it, &c.

THAT the *Excrements of the bodies of Wights*, retain some portion of the *vitall spirit*, it appears; for having lurked long in the *body*, they *imbibe the spirit*, and *joyn it to themselves*, intercepting the *beams* issuing from the noblest parts of the *body*: yea, having at the least some *digestion*, they are made like the *bodies* in which they were concocted; and therefore do more greedily attract the *beams* with the *spirits*, and the *spirits* do much more willingly insinuate themselves into them, than into any other *body*, not partaker of the same; or a greater *digestion* and *likenesse*. It is likewise evinced by common experience; for, doth not the too much flowing of any *excrement*, produce grievous *symptoms*, *weaknesse*, and in the end *death*; and that not so much by cutting off the *nourishment*, as by exhausting the *spirits*: or else in the *Dropfy*, how could the over-much flowing of the *water* out of the *wound*, cause *death*, but that the *water* being impregnant with these *spirits*, carries more of them out with it, than the *body* can bear in so short a time? So, in all inward *Abscesses*, when great store of *purulent matter* hath filled the *hollow* of the *breast*, if by the negligence or ignorance of the *Chirurgeon*, it be too much and suddenly emptied, it is for the same reason, followed with *death* or dangerous *weaknesse*: for, the *body*, unlessle it be every-where according to the proportion requisite, stored with these *spirits*, cannot long subsist. This *spirit*, as long as the *body* continues in its due *Symetrie*, is nourished from *Heaven*, by the mediation of the *Air*, and by the *vital Spirit* of the *Aliment*. All things therefore that proceed from the *bodies* of man or beast, after what manner soever, whether

ther naturally, or by the force of disease, are impregnated with the same vital spirit the body hath : and therefore because they are liker the bodies whence they came, than those things that never were in the body, they quickly imprint the qualities drawn from the bodies, upon another like body, which ought to occasion great care, that excrement matter, corruption, nor any of those things that come from infected persons be left unburied; for, great mischief may come by them, either by Nature, or by Art, if peradventure they come into the hands of some skilfull, but ill-disposed men. But if the burning of Dead Carcasses, after the manner of the Ancients, be not permitted, the Magistrates ought to take care, that they be soon, and very deep buried, and that in moist places, if it may be, and far remote from the feeding of Beasts : for, from shallow superficiall Gravels, there arise unspeakable mischies ; And I think this is one of the greatest natural causes, why the Plague doth so furiously rage in diverse places : for, I am afraid, that they to whom the charge of burying is committed, are still too negligent and carelesse. I would here take occasion to commend, and that upon good grounds, the funeral fires of the Ancients ; But another custome having now prevailed, I am sure my words will not alter it. It is known that Witches cannot hurt, without the parts of dead bodies, and the Excrements of him that they desire to mischieve ; as therefore Magistrates ought to have a care of burials, so every man, if he have Enemies, ought to have a care of his Excrements. But now let us return to the Conclusion, which affirmed, That these Excrements do also live, which though at first do seem a little hard, yet indeed to him that will consider it, it is so far from being either hard or unreasonable, that it is impossible it should be otherwayes ; nay, what if I should say, the hair and nails do live a certain life, propagated from the soul. It may be thou wilt say, For they are as certain parts of the body, they live with the same soul they did before, thou wouldest think that more strange ; and yet

yet thou canst not give a reason why thou shouldest think so: Well, this only I will say of *Excrements*, that unless they live with the same life that *wights* do after a manner, certainly they would want the *vital spirit*, of which we spake before, and which we have above proved; and will not all this clearly demonstrate, that they have and do plentifully injoy it? Moreover, who can deny that the *nails* and *hairs* have *life*, that have observed in them an *augmentative* or *assimulative* faculty? at least who can deny it so long as they remain fastened to the *body*, though they want *fence*, as the *bones* and other necessary parts of the *Organical body* do? Now, if they *live* when they remain joyned to the *body*, these shall likewayes *live* when they are separated from the *body*, as long as they are *nails* and *hairs*, having still the same *form* as they had before: Witnessse the *Accidents* or the *substantial moods*, which abiding still the same, depend of the same fountains from whence they flowed: but no man can deny, that the very *form*, or *figure*, or *mood* flowed from the *soul*, draweth thence its *life*, which is propagated by the presence of the *soul*, by the mediation of the *vital spirit*. In conclusion, a man may thus argue for any *Excrement*: All *Excrements* of the *body*, by means of some manner of *Digestion*, have changed the *form* they had before that *Digestion*, and put on another, as may be known by their *operations* and *faculties*, which are altogether changed. As for example; The *Excrements* of a Dog healeth the diseases of the *Pallet and Throat*, which *flesh* and *bones* howsoever prepared, could not do, especially if they had been stinking and corrupt; and this *form* by which they work such things, they got from the *soul* of the Dog; and therefore being introduced and brought in by it, it depends wholly of the *soul*, and consequently cannot want *vitality*, which *vitality* or *liveliness* is obscure and unperceivable to them which know not the centers of things, which it shall better become a Philosopher to search after, than suffer himself to be transported with a desire of contradiction.

CON-

C O N C L U S I O N VI.

Between the Body and the Excrements proceeding from it, there is a certain Concatenation of Spirits or beams, though they be never so far asunder: The like is also between the blood and any other part of the body, separated from the Body at any distance.

The Proof and Explanation of it, &c.

If we confirm and demonstrate this Conclusion, the greatest part of the businesse is done: for, this being established here, is laid a firm foundation of this *Aet*, whereupon all the precepts thereof may be built: yet, if what we have said already, abide unshaken, the future difficulty will not be great: But first, it would be known, what concatenation we do here intend, when we affirm a concatenation of spirits or beams between the body and the Excrements thereof; we understand thereby, a perpetual flux of beams, proceeding after a peculiar manner from the body, and terminated as in a body, after a sort in kinne, and like unto it; as also reciprocally flowing from the Excrements of the body. That there is such reciprocall emanations, is easily shewed: for, if you once grant the flux of beams, and Impregnation of the Excrements by the vital spirits, it will necessarily follow, that both the beams of the Excrements and the body, as not differing in nature and qualities, are so terminated one upon another by the aforesaid means, rather than by any other: yea, if the form both of the body and of the Excrements do depend in the same soul, it will be amisse to call them Excrements, untill they have utterly lost their form they got in the body; rather a part of the body, or something subordinate to the body, and therefore the vital spirit being affected in the Excrements, is also affected in the body, which cannot be done without such a concatenation: But this generall rule is to be observed, namely, That the Excrements of any parts, are peculiarly

culiarly allyed and tyed to the Part whose Excrements they were; and that the beams that interchangeably flow from these, do by a peculiar love, imbrace these that flow from the part whose Excrement it is, & vice versa; for, out of that part it hath drawn more plenteous spirits, and therefore hath greater affinity with it; which may be perceived by manifold experiences: for, if you put any ulcerating thing into the Excrements, the Pudding will be affected with great grief and pain: For example, Put Pease in a firing-Pan, till they be very hot, and put them into hot odure, and how many Pease, so many Pustules will be on the fundament. So the *Acaleus Pastenace Marinae*, stuck in the place where one hath lately Pist, restrains it, till you have pull'd it out again. You will finde more Experiments of this kinde in the processe of this Work. It is not therefore to be doubted, but that the Excrements are by reciprocal beams concatenated with the bodies, especially with those parts out of which they last proceeded; Thence arise severall considerations, whereof we will take notice hereafter; onely take notice of this, That upon this concatenation, depends all *Magnetical Physick*, and therefore mark it well, that if any thing in the practice shall seem obscure, that thou mayst address thy self to this place, and better consider that which is already said: It is added in the *Conclusion*, that the furthest distance doth not break this concatenation, which is so true, that the virtue of the soul extends it self so largely, that it is scarcely contained in place: for, the concatenation depending on the soul, must needs be extended according to the virtue of the soul; besides, the other reason (which we insinuated above) of this extention where we said, there do most plentifull spirits flow from wights, by reason of the great plenty of vitall spirits, which appear to the sences, in that they need so great store of Aliment, to the end that what was spent in propagating beams, might by the conduct of the dispensing spirit, be renewed in the body the fountain of them; There is therefore no small store of those beams, because being thin, subtil, and easily diffi-

dissipated, they need continual food for the reparation of them ; They extend themselves likewise very far , and work diversly (we not knowing of it :) and as diversly are we affected in the hurting of them, when we are fully ignorant of the *causes* of our *diseases* : And therefore in all *sicknesses* the said *spirit* is to be rectified, comforted and multiplied ; and so may all *diseases* be easily cured ; which we propound especially, for *Physicians* to note and consider. Now there is no man will deny but that which we have said of the *Excrements*, doth also agree to the *parts separated from the body*, as also to the *blood* ; for, there is the same reason in all : in *blood* it appeareth most evident, because in *Holy Writ* it is called the *seat of the soul or life*, as having greatest store of vital spirits, and hurting more easily, by the too much flux of it. Amongst all those things confirm this concatenation, that most famous *Sympathetical Ointment* commonly called, the *Weapon-salve*, and our *Sympathetical Water*, do by manifest experience clearly prove it, in despite of the vain and obstreperous noise that some ignorant Divines make against it, proclaiming it *diabolical* and *superstitious*; whom many others, and especially the learned *Helmont* hath put to everlasting silence. Nor did the wrangling *Libavius* (though he proudly railed after his manner) write better against this, than he did of and for the *Philosophers Stone*, how ignorantly and audaciously he carried himself in both, to the infinite prejudice of the *Hermetical Commonwealth*, is known too well to them that have learned the true knowledge of things from the things themselves: but of this enough. Of the parts of the body separated from it, he that doubteth may find in the same *Helmont*, a strange story : I will give you his own words. “ A certain man of *Bruxels* being at *Bologna*, did in a fray lose his *Nose* ; he went to *Tagliacorzo* a *Chirurgeon*, living there, to consult how he might have a new *Nose* ; and fearing the cutting of his own *Arm*, hired a *Porter*, that for a great sum of money, was content to let him have a *Nose* cut out of his *Arm* (as the manner is :) he did

"did so, and the Cure well performed, the man of Bruxels
 "returned home into his own Country : But about thir-
 "teen moneths after his return home, he felt his Nose
 "suddenly grow cold , and within a few dayes after it
 "rotted and fell quite off : And where many wondred of
 "this strange change , he inquired into the caufe , and it
 "was found, that just at the same instant when the Nose
 "grew cold, the Porter at Bolonia died : And (saith Hel-
 "mount) there are many yet living in Bruxels that can te-
 "stifie the truth thereof : Thus far he. The like I have
 heard from a Doctor of Phisick, a friend of mine, who
 did swear deeply, that himself was an eye-witnesse of it.
 Is not all our Doctrine here confirmed clearer than the
 light ? Was not the *infectious nose*, as animated at the first,
 so still informed with the *soul of the Porter* ? neither
 had it any from the man, whose Nose now it was made,
 but only *nourishment*, the power of the *assimilation*, which
 it hath from its proper *form*, it took it not from him, but
 from the *Porter*, of whom it was yet truly a part ; and
 who dying, the Nose became a dead Nose, and did im-
 mediately tend to corruption : But who doth not here see
 most openly and evidently a *concatenation* ? otherwise,
 how could the *Nose* of one that was at Bolonia, enform
 the *Nose* of one that was at Bruxels , but by means of a
 concatenation ? Our assertion therefore is confirmed by
 true and undoubted experience ; from whence, as from
 a plenteous spring, divers fair rivelets do flow. Hence
 arose that glorious *Miracle of Nature*, whereby a man
 may at distance, and in an instant open his mind to his
 friend, though they be ten thousand miles asunder , by
 means of a *little blood, flesh, and spirit*, a secret not to be
 revealed to the unworthy multitude. Hence that *Lamp of*
life, which at any distance sheweth by its light the Dis-
 position of the Body, and by its voluntary going out, the
 death of the Body whence it was taken. Hence also pro-
 ceeds that *salt of blood*, which by its colour sheweth the
 same things , that the *Lamp* did by its light : of which
 more hereafter. And hence also arose all *natural Philo-*
sophy,

Sophy, by means whereof the affections are moved and after a manner tyed nearly and only naturally : But oft this enough.

CONCLUSION VII.

The vitality or liveliness lastes, till the excrements, blood, or separated parts be changed into another thing, of a diverse species.

The Proof and Explanation of it.

ALL things which have their original from the Elements, after they are come to perfection, do straightway go back again to their principals, from whence they took their beginning ; for so it is established by Providence, that what is begun by motion, shall never be partaker of state or rest. Yet doth not the thing immediately cease to be in that spirit, wherein it is, untill another form be introduced into the matter, which also brings with it new moods, and new operations. I speak not here of subordinate forms, which are known to be common to many spirits, the change whereof is not alwayes required in the change, or corruptions of the presence, or absence of forms ; we can no way judge but by the moods and faculties of the subject. We say therefore, that vitality doth so long last in the excrements, blood, and other separated parts, as they are not changed into other things of a diverse species : which being clear of it self, and by that which is abovesaid, needs no other proof ; yet this is to be noted, First, That things have more vertue and energie in their state, than in their declinations, and the nearer they are to their absolute change, the lesse they work. Secondly, That every change of the substance doth not change the form ; for in things, where only the superfluities are taken away, leaving the essences which work in a sufficient matter well disposed and digested, and are full of the vital spirit of things, there the form, is not only not changed, but more free

free than it was, and worketh more powerfully ; Moreover, we see that some *corruptions* are necessary to the furtherances of some *operations*, though this kind of corruption, if we give it the true name, is rather to be called *fermentation* ; for by it the *spirits* are stirred up, and made more able to shew their power ; but there is a *mean* in things, and certain bounds, beyond which the truth cannot consist : therefore we must proceed very warily, lest while we strive to stir up the *spirits*, we dissipate them ; which I have seen happen to many men both in this *Art*, and in *Alchymie*.

CONCLUSION VIII.

One part of the body being affected or ill disposed, by burning the spirits, all the other parts do suffer with it.

The Proof and Explanation, &c.

I Conceive, that this so common and received an Opinion, by all *Physicians* allowed and confessed to be true, needs little proof : therefore we only say this, That the cause of this *compassion* floweth neither from the *body*, nor from the particular form of the *part*, nor from the *likeness*, nor *lesse likeness*, if it be considered only so far forth, as the cause of likeness is considered which floweth from the same, or the like proportion of *spirit* ; but from the *vital spirit*, which goeth through the whole body, and is resident in every *part* thereof : for, a disease terminatively is not of the *body*, but of the *spirit* : for there is no disease of the *body* however it comes, which happeneth not by the weaknesse of the *spirit*, neither can any distemper of the *body* last long, where the *spirit* (by which all evils are amended) flourisheth and is strong. This *spirit* is that nature, whereof *Physicians* ought to be helpers (upon them the *Universal Medicine* is built) whereas unhappy are those *Physicians*, and unhappily they speed, who either neglecting or wronging this *spirit*, destroy all things by

D their

their violence , while they think so to cure the disease, which by opening a vein , do exhaust this spirit, and by purging the body from hurtful humours by rank poison, that kill this spirit, thrust with those humours the soul out of the body : And these are they which by their villany and ignorance have dimn'd the glory of Physick, which being given over to vain, contentious, and unprofitable disputes, have erred from the simplicity of Nature, which, though they be honoured by the hair-brain'd multitude, because of their rich cloathes, coaches, and the like ; yet by the sons of Art, who with great labour prying into the Centers of things, have found that nothing is to be attempted against Natures will : they are esteemed no better, than as their excrements of Physick, and so to be cast into the vaults of perpetual infamy ; but the World is full of Fools ; We returning to our purpose, do say, That not only the other parts do suffer with the part diseased, but that if any disease, of whatsoever part do last long , the whole body will be at last affected , or else, how could death follow upon a particular disease : The vital spirit is but one, so continuatue through the whole body , and propagated through every part of it, that if it be hurt in any one part of it, it is hurt in the whole, as the following Conclusions will more clearly shew.

CONCLUSION IX.

If the vital spirit be fortified in any one part, it is fortified by that occasion in the whole body.

The Proof and Explanation of it, &c.

THAT which in the fore-going Chapter we said of Diseases, we say now of Cures ; for there is the like reason of both. And this Conclusion is put for no other reason, than to shew (*cæteris paribus*) there is no great odds, whether you apply the Medicine to the part affected, or to an other part ; provided that by this Medicine thy intent be,

be, to fortifie the *vital spirit*: for, if this *spirit* be fortified in one part, the whole *spirit* is fortified; because being of a *heavenly* and *fiery nature*, that strengthening is quickly found in the whole latitude thereof; for it is impossible, that so *subtil*, *active*, *spiritual*, *clear* and *aetherial* a thing, should suffer any thing in any part, which it shall not very shortly suffer in the whole. The *Experiment* whereof we see in *outward poyson*, which infecting the nearest, the *spirit* straight-wayes, unleesse the *spirit* be fortified, doth infect the whole *spirit* in the *body*: not that the *venom* goeth through the whole body; for it's impossible that by the sting of a *Scorpion* in the foot, the substance of the *venom* should, as some dream, come to the heart, but because one part of the *spirit* being *powerfully infected*, the infection of the whole must needs speedily follow: so by *Inflammation*, there immediately followeth a *Feaver*, though the part that that is inflamed be never so far from the heart. As of *Diseases*, so we may conclude of *Remedies*: but that *Remedies* applied to the parts affected, do more and more speedily help, it is by frequent egression of spirits from the part, the cause whereof look for in the following *Conclusion*: It is very necessary therefore, that thou choose a part fit for thy purpose; for, except thou do so, thou wilt be deceived and ashamed; for thou wilt not work every where alike, therefore mark the Conclusion following.

CONCLUSION X.

Where the spirit is most bare and naked, there it is soonest affected.

The Proof and Explanation, &c.

This Conclusion being most necessary for practice, is of it self manifest, and followeth upon the premises; for doubtlesse, the more *intimately* and *nearly* any *agent* is joyned with a *Patient*, the *operation* is both more *speedy*,

and better : for what can hinder *action* but undue approximation , which impediment we here study to avoid, seeking the vital spirit in its nakednesse that it may be the sooner affected, by a due and convenient application, and may be the more speedily freed from things hurtful and extraneous, and so quickly change and rectifie the body slipt into a distemper : for, if where it is most naked, it being there free from *extraneous* things, because it is not so fettered and cloyed with evils , then certainly there (if one know the right subject , and use the right Instrument) it may be made to free the body sooner from diseases: for being fortified in one place, it will straight-wayes be fortified throughout : for, as a disease is never truly, but when the whole spirit is infected with a sickly disposition ; for till that time it is but, as some speak, *in fieri* ; which disposition at the beginning affected but one part, and that affected not hindered, corrupted the whole ; so must we also philosophize concerning the recovery of health ; but there are two things here requisit : First, That thou cease not the application, until the disease be fully cured: for, if thou leave off before that time, the part that is yet infected, will (if the infection be strong) again corrupt and infect the part, thou hadst made whole , and so leave thee to begin the same labour again. Secondly, That one part answer another ; for he that will happily cure diseases, must begin at the root, and if the root of the disease be in the head , then cure the vital spirit proper to the head : if in the stomach , to the stomach ; for though the vital spirits considered in themselves, have no heterogenous parts, but be every where, and wholly as the light like it self ; yet as it is in the body, by certain adjuncts very considerable ; And therefore the beams proceeding from the head, do in that disposition contain the spirit, as the head doth ; as from the things already said may easily be gathered : The naked spirit thereof affected with the dispositions of the head (if the root of the disease be in the head) is to be taken , and remedies applied to that, before we proceed to other things. It will not be amisse

to confirm the truth of this *Conclusion* by experience ; There's no man doubts, but that in the blood the spirit is most naked ; for, if it were more naked, than for fear of death , if it could, it would fly and get it gon to its own country : Therefore Phisicians know that the naked *spirit* in the *blood* is sooner infected with poison, than the *spirit* of any other part ; for, *venom* being put into a *vein*, doth sooner dissolve and loose the whole *form of the body*, than twice so much taken in meat or drink inwardly, although it be taken fasting, or without any other *vehiculum* ; which confirmeth the truth of our Conclusion. I will not encourage thee to ill : if out of these, or any other Writings of mine, thou canst draw any evil consequence : If thou beest a good man, thou wilt not so read them ; if otherwayes, know assuredly that if thou do any evil, God will here, even in this life, take vengeance of thee. So we proceed.

C O N C L U S I O N X I .

In the Excrements, Blood, and separated parts, the Spirit is not so deeply drowned, as in the Body ; And therefore in them it is sooner infected.

The Proof and Explanation, &c.

Upon this *Conclusion* the whole Art is grounded , and this being false all fails ; therefore muse well in thy mind of what hath been said, and what shall be said ; for he that well understands this *Conclusion*, will finde no difficulty in the whole *Art* ; therefore it had need to be confirmed with some Reasons : the first whereof is this, The spirit is not so deeply drowned in the excrements, blood and separated parts, as in the body ; because in them it ranges abroad, as more at liberty, in that it doth not so much attend *Organical operations*, that do violently snatch the spirit inward, that being congregated it may work more powerfully in secesse ; but all *organical ope-*

ration being far from the *Blood* and *Excrements*, there is no need the Spirit should drown it self so far and so inwardly : Moreover, the *beams* coming from *excrements*, *blood without the veins*, and *parts separated* stick about the surface and outside, and are not allured and drawn internally ; because that is tending to destruction, the *spirit* retires it self, and makes some stay in the superficies, where also the *beams* joyn themselves to their fellow-beams, and there rest, untill at last the excrements, blood and separated parts becoming clean another thing, are apt either to receive these beams, and the spirit that accompanieth them, or to return them when they have received them. Again, the spirits are more naked in these, especially in the blood, because that when it was in the body, it had the spirits more naked, and scarce tyed to the body, as appears evidently in blood. But some may ask how this reason agrees to parts cut off, for what privilege have they above parts of the same kind ? I answer, It is to be considered, That now the door is open, by which a more free egress is granted to the *spirits*, which now having broken the fetters, begin to wander abroad more at liberty. Again, some will object, That if this were true, then by applying things to a wound, we might cure internal diseases. To satisfie this objection, we must consider these things ; and first, That in every wound there is not only *solutio continui*, but also the part wounded, there is in a part *exotick* and a strange quality introduced, by means whereof the *vital spirit* is hurt. Secondly, Those things that are applied to the wound, have no power to change the *vital spirit*, labouring of another evil disposition ; yea, the *Physician's* expectation is satisfied, if one thing do but perform operation ; and therefore they are content with the *cure* of the wound. Thirdly, If a thing good for another *disease*, whereof peradventure the *Patient* is sick, should be applied to the *wound*, it perhaps will hurt this more, than it would help that : Now reason perswades, we should first succour that which most urgeth. From these things the *Answer* to the *Objection* is mani-

manifest ; for the spirit then labouring of a double distemper, Art commandeth to cure that which most urgeth ; therefore we principally attend the wound, lest syueration should follow, or something else bringing assured destruction ; And for the same reason we apply not to it things good for the other disease ; yet this I will here adde, That it is manifest by experience, that many men by wounds have been freed from many other diseases, and so, that they never relapsed into them afterwards; namely when the part affected being wounded, the things proper to the disease could also perform the cure of the wound : as if the head labouring of a cronical disease, should be wounded, and the wound could be cured with Betony and Sage , there is no doubt but the spirit being naked, and now being refreshed and cherished with these remedies, would perfectly heal both the head, and the whole body. Here also is this to be noted, That they who dig the body with Cauteries, and keep the wounds open a long time for the purulent matter to run, are ill advised, they do not apply to the wound remedies proper for that disease, for which they made the Issue ; for this being done, the Patients would in short time feel very great ease, if that wound were made upon the part principally infected; especially if all the other things were accordingly done diastatically, and the matter also that issueth out, used as Art commandeth. By these means it is certain, and found by experience, that the Gout in the bands, feet, and other parts, may most happily and easily be cured. But returning again to the excrements, blood, and separated parts, we say, That this Art useth those rather and with better successse than the whole body that is hurt : because the vital spirit being free and naked, easily receiveth impressions, especially from things agreeing with it : Therefore the Inventers of this Art, mingle such things (though taken from other bodies) with the Medicines, as in the common Weapon-salve it is to be seen, where they mingle with the Oyntment, the flesh, blood and fat of men for no other cause ; that being endued with these Medicaments

and qualities of Medicaments, they might the more easily help the heart, spirits ; for, by their likenesse, they do the more easily draw the spirits, and being drawn, do the more easily change them, according to the qualities acquired; but it is not alwayes necessary, that the Medicines be mingled with those things that are taken from the body ; for, we see, that the *sympathetical water* alone, and simple without any mixture , will cure all wounds by means of the *blood* of the wound : but especiall care must be taken , that you make choise of those things that do cure, not by *qualities*, but by their *whole substances*, as they use to speak, that is, by their *signatures* from Heaven ; or else ordained to such affections by the *seminary reason* of the soul, otherwayes they may easily misse the mark : for, the *similitude* dispensed from Heaven, because it passeth the like *spirits*, doth much advance the effects ; nay, without this thou wilt scarce do any good, as by daily *experience* we may see made manifest.

CONCLUSION XII.

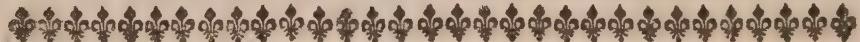
The mixture of Spirits maketh Compassion , from that Compassion, Love takes its Original.

The Proof and Explanation, &c.

THIS 12. Conclusion doth of it self a little or nothing avail to the curing of *diseases*, being rather directed to endure *Diseases*, and procure *Love* ; it is also the foundation of all *Implantations* : for, where *commixtion* and *compassion* is , there is that which is sound, drawing unto it self that which hurteth another ; without question that from whence the thing hurtfull was drawn, will be helped and cured with the losse and prejudice of that thing, that so attracteth and draweth it : And this Conclusion, besides that it needeth no long proof and explanation, being clear of it self, it is likewayes not safe to use many words

words about it, because of the danger that may arise probably from hence ; for, from this fountain floweth transplantation of Diseases from one man to another, and from the dead to the living ; it may also do harm, in giving cause of much exorbitant lust, and the means to satisfie it ; Nay, if this Conclusion were too clearly known, Fathers (which God forbid) could not be safe from their Daughters, Husbands from their Wives ; nay, nor Women from one another : for, they would be turned up-side down with Philosophy ; and therefore I shall speak no more of them in this place ; for, to them that are curious and diligent searchers of Nature, that which hath and shall be said hereafter, is sufficient : But before I come to handle the Precepts of this Art, let me (as an Epilogue to these Conclusions , and for the better understanding of what follows) advance one Proposition more, and that is this ; The vital spirit is more powerfully drawn out of the whole body, and partaketh of the whole body, by those things that either have the signatures of the whole body, or have a substance like the sulphur of man's body ; so from a part , for a particular operation, those things do more vehemently draw, sooner communicate the spirit to another, which have the evident signature of it, this I say to the end. And by thine own industry thou mayst find Magnets; for every particular operation, by means of this general rule. This further I think good to gratifie thee withall, of all things proceeding from the body , the blood and the sweat are most stufft with vital spirits ; for, of the seed I will say nothing, for, without great incivility it cannot be had : but of one thing take especiall heed, that as soon as they proceed from their bodie, they be committed to their proper Magnets: for, as the common Load-stone is fortified, and after a certain manner fed with Iron, so are these Magnets, which apprehend and keep the Vital spirit , untill they commit the care of them to another thing : for, if thou strive to keep without their proper and due Magnet , two inconveniences will follow: first, they cannot endure any considerable

siderable time in their *esse*; because every moment they lose somewhat of their *vital spirits*: secondly, that without a *Magnet* they do not work so mightily; because, for the most part the *Magnets* do conduce to *transplantation* and *communication* (as we know by certain experience) for Philosophers they will do little or no good without a *Magnet*; Except peradventure somewhat may be done by the *fermentation* of the *blood* and *seed*; and each is to other in stead of a *Magnet*: but in other things, though haply thou mayst finde some virtue, yet thou wilt never finde so powerfull operations, as if in thy works thou use *Magnets*; choose them then convenient, and apply them the right way, and thou shalt perform wonders. *Mundus regitur opinionibus.*



The Third Book.

CONTAINING The Method of Curing by SYMPATHIE.

CHAPTER I.

Of the things necessary for a Physician, before he under-take the Practice of Magicall Physick.

THERE are many things necessary for him, that thinks to understand the practice of this *Art*, and do any good by it. First, he must know *diseases*, for else how can he cure them. It is true, that ignorance of the *diseases* is not here dangerous as in common *Physick*, because here we use *external Medicins*, always comforting the *internal*, and for the most part void of *poison*: but though

it be not dangerous to the patient , yet it shall be a shame to the Physician , as shall hereafter appear . He that is now well seen in the knowledge of diseases , let him next seek the part first and principally affected ; for , if this be unknown , he shall never do any thing to the purpose . He must likewayes have absolute knowledge of simples , and know as well the internal as external signature of things , whereby the simples are signed , as well to the parts of the body , as to the diseases : for , we use none but signed things in this Art . But signature being double , to wit , internal and external , we will use those things that are externally signed , as being most known to us , except experience (which is alwayes to be obeyed) be to the contrary . He that knowes the nature of simples , cannot be ignorant of the times for the sowing and gathering of them ; but this Science cannot be thought sufficient without Astrologie : our Physician therefore must be skill'd in the Planetary diseases and Plants , that so he appease these : yet so that to diseases , whether strong or remisse , he be sure to appose a plant of a superiour degree . In a word , he must understand the secret natures of both men and simples . I do not deny , but that this Art one day will be very easie , but as yet it is in the Cradle , lyes lurking in the secret desks of some few men : And therefore , he that will attempt it , must from the foresaid Conclusions , draw some particulars . Yet here I would advise (by the way) all men , that in the Interim , they would minister things comforting , proper for the disease , that so the Cure may the more soon , more safely , more plentifully be performed : yea if peradventure in some diseases , sometimes there are more violent things to be given (which we must ever avoid all we can) yet , this comfort we have from this Art , that by it , nature is strengthened and kept from being overthrown by violent things ; which , consider with thy self how much it concerns . Moreover I would perswade , that untill easier Purgatives be found in this Art , thou wouldest be content to use these purges following , or the like , as the disease requires : for , those do not much

much trouble the *vital spirit*, and work without naueousnesse, griping, or trouble. I have ever kept secret, but am now content to communicate them unto thee, that nothing may be wanting in this *Art*.

C H A P. II.

Of Purges and Purging.

IN as much as the *vital spirit* being fortified, can by its own power free the body from hurtfull humors; It may be doubted, whether in Cures done by this *Art*, Purgation be to be promised: And true it is indeed, that the *spirit* can by its power, expell hurtfull things out of the body: But, if any would quickly, safely and pleasantly cure diseases by this *Art*, it is fit to begin with Purgation; for so, the oppressed *spirit* is relieved, and is made fitter, being helpt by our *Medicine* to do the other things, and when it is free, it is more easily changed and reduced to its former estate: for, there are some of the *Philosophers*, before they give a Dose of a great *Elixer*, first think fit, (that the *Cure* may be more easily wrought) to free the Body by Purgation. How much rather then in this *Art* now, whether it is best to do it, may be doubted. And first, it is to be considered, That there be very few simples, violently purging, that do not hurt the *vital spirit* by their great proportion of venosity. Secondly, there is not yet any *Medicine* purging Magnetically found out, (except soime certain ointments commonly known) which utterly wants all venomous qualities. And therefore, I would have them quite forborn, because they may be the cause of more mischief, than if they were given inwardly: But Magnets and Oyls may be commodiously used, if the disease be in the Stomach, Intestines, or Mesaricks: I will give this example of one that doth gently loose the Belly; In other Writers thou mayest finde more, or mayest make them according to thine own intention. R. Aloes hepat lib. i. Myrrha unc. i. pour upon it the Gall of Bull lib.

lib. β. draw of the oyl in a retort , which thou mayest use either by it self , or in form of an Unguent, anointing the Stomach, and all about the Navell with it, and afterwards cover it with a spunge, wet with the oyl, or in the ointment, thou shalt see the desired effect, namely a benigne and harmlesse Purgation , which works without all nauceousnesse or griping. There are many things spoken of an Hearb in the West parts of Ireland, called by the Natives, Mackanbuy ; which if any carry about him, it purgeth without griping ; but that it doth not this by corroborating the spirits , it appears : for, if one carry it about him too long, it brings a dangerous flux. Some ascribe the like vertue to Tobacco, tyed to the Flank ; So the milky juice of Tithimal, mixt with salt, and put it into the new Excrements of the belly , doth violently loosen, but not without pain; yet these things must be warily used ; neither is it safe to apply any medicine that purgeth violently to the vital spirit nakedly, either by excrement, blood, or any other means ; we will therefore prescribe some things to be taken inwardly, which are benigne, and agreeable to Nature, and which thou mayest use , untill by experience there be more healthsome Purges found out, examined according to the Precepts of this Art : And the first shall be the specifical Purge of Paracelsus, which is good almost in every disease, whether the operation be after Crollius, or no, thou mayst in a disease use Mercurius vitæ (if thou wouldst purge by vomit) precipitate by the powder of Tarter, and after precipitation, wash it very well. If afterwards it be sprinkled with the oyl of common salt, and so left in digestion three or four dayes , and then washed one or two times, it purgeth gently and univer-sally, which is an high secret in the Dropsie. More-over, if Mercur. vitæ be well ground with common salt decrepitate and again washed , and this work be thrice repeated, it leaves much of its violence. Also Mercur. Specificus purgans of our own Invention, is of no small moment ; for it drawes the humors sweetly out of the whole

whole body, without violence, and opens obstructions. Angelus Sala his *Crystallum Lunæ*, freeth the body benignly from all waterish humors, and wonderfully helpeth the Dropsie. Our *Mercurius Cœlestis*, of all Minerals, most benignly purgeth the body, it is fit for every age, it opens obstructions, it frees the *head* from humors, it strengthens the *stomach*: neither are there any symptoms to be feared from it, as there are exceedingly in all others *Mercurials*: The *Precipitation* hereof is after this manner; Take of common *Mercury precipitate* white sweetned with many washings, and dried as much as thou wilt, *oyl of vitriol* q. S. to make a paste of it; put it into a glass, and set it in the Sun fourteen dayes; then take it out, and dry it again, doing as before the third time, then wash it to a pleasant tartnesse, dry it, and keep it for thy use. The Dose is from Six Gr. to Ten, according to the age, disease, and habitude of the body: it purgeth onely by siege, neither is there any fear of *salivation*, or of *fluxing*, thorugh necessity force thee to use it many times. The *glass of Antimonie*, purging onely by stool, is a most noble remedy in all melancholy diseases and affects of the *head*, neither is it far from a speciall purger; and therefore thou mayst easily use it in every disease that requires evacuation; It is made of the powder of *Antimonie* made by it self, by irroration of the *oyl of vitriol*, even almost as *Mercurius Cœlestis* was. Prepare it after this manner; Take of the powder of *Antimonie* unc. I. of *oyl of vitriol* as much, mix them well together in a glasse morter, and dry them by the fire, this do VI I. times, each time drying them well; at last, the powder being now dry, have in a readinesse the spirit of *Wine* thus made; Take *Mastick* unc. I. very good spirit of *Wine* XI. digest them together four dayes, then decant the spirit of *Wine*, and Macerate the prepared powder of *Antimonie* in it three dayes, then put altogether into an earthen Pot, make it hot, and kindle the S. V. ever stirring it with a slice, till the flame cease; dry well the powder that remains, the Dose from four Grains,

Grains, to six. But the desire to do good constraineth me to open unto thee the best Preparation of Stibium that ever was, it is an universall Medicine, curing all diseases; and if any thing can stand in stead of potable Gold, this may, though it be of weaker force: I have written it in dark words, lest it should be known to the unworthy: it is made of Hungarian Stibium, by the multiplied fire of nature, calcined into most fine white powder, take heed of the fume, which will be much: but if by this calcination thou do not finde the weight increased, thou hast erred; therefore put it into fire again untill the weight be increased, then is the calcination done; Take of this powder iiii. mix them and digest them twenty dayes, or a moneth, decant the Liquor, the Dose is from drach. 2. to ounces S.S. this is a great secret in all diseases. If thou hast a minde to make use of the powder remaining, calcine it as before, the calcination is sooner done, and the powder will be increased both in power and weight; so hast thou a most perfect Minerall of health. I have said much if thou understand me, neither can I speak more plain; use thou it to the benefit of the poor, and be thankfull to me, who if thou understandest the sense rather than the syllable, I have shewed thee the way to great matters: but to others thou mayst use our Minerals Panchy-Ma-
joger in all Obstructions, Dropesies, and like affections: It is made of Mercur. Vitæ, glass of Antimony prepared as before, a scr. ij. Mercur. Cœlestis scr. iiiij. let them be well mingled, and then with spirit of common salt saturate with Gold, let there be made a paste; which dry, prinkle again with the spirit of salt; do this thrice, at last infuse this powder in the S. V. digesting it three or four dayes, then heat it so, as the spirit may take fire, and stir it with a spatula till the flame cease: then dry the matter, and poure more S.V. and do as before three times, then dry the Powder and keep it: The Dose is from vj. gr. to X. as seems good to the Physician; In some Diseases it may be mixed with the Resina scammonii, so will

it neatly purge all the humors of the body, &c. Those things have we hither to taken out of the Family of Minerals, than which there can be no better given out of the Vegetable family; Many things may be taken, which are every-where extant. These are those that follow, which I chiefly use: I can never enough commend the Resina Scammonii, whether it be taken by it self, or with Tartar vitriolate, or Crystalline in convenient Dose, or whether you adde unto it Antimony purging downward; but then you must use lesse of the Crystal of Tartar: As for example, In an intermitting Tertian fever, the body being indifferently disposed to purgation, give of the Resina Scammonii, Gr. 22. of glass of Antimony purging downwards, Gr. ij. or iiiij. of Crystal of Tartar. Gr. vi. and thou shalt surely cure all Feavers; but this Medicine must be given before the Fits insue that Nature & the Physick may work together, and if needbe let it be repeated: besides thou mayst vary the Dose according to thy judgment. This doth likewayes cure continual burning feavers, if be given the first or second day, while the Patient is yet strong: Thou mayst if thou wilt afterwards, give some Diaphoretick, especially of those who procure sweat, not by prolation, but confortation, and the abovesaid preparation of Antimony.

Out of what hath been said, thou mayst learn to make Panchimagogon, if thou know how to vary the Dose of the Ingredients, according to the variety of humors: thou mayst likewayes use the extract of black Hellebor made by white Wine, to all melancholy diseases with good successse, especially in the suppressing menstruous, and all diseases arising from thence; but thou mayst adde to these Resina Scammonii, so shalt thou best hasten the operation, and take away the nauceousnesse which often proceeds from the operation of Hellebor, that which by Rulandus called, *The golden spirit of Life*, is good for many diseases, it is made with strong S.V. drawn from the Trochisci Albandal, or the tincture, the Dose of the timetured liquor, is Ounce SS. to Ounce I. Thou mayst also

also in all diseases of the liver, and the meseraicks use with good successe, an extract of Rhubarb, it is made with wa-
ter of Cichory, whereunto is added, the oyl rectified from its
salt, together with the salt thereof all put in digestion till
they be united , it is given in water distilled from the ex-
tract, or in the water of Cichroy to the quantity of scrup.ij.
or drach. i. Also our Spi. it of health helpeth many dis-
eases, especially in obstructions of the spleen, in the hypo-
condriack passion, in all melancholick diseases, windinesse,
aswell of the stomach as of the intestines, and in diseases of
the mother , I have used it with successe ; and is thus
made : Take of the strongest S. V. xi. unc. of the leaves
of Senna elect. drach. iii. of black Helebor prepared ac-
cording to Hartman, drach. vi. of oyl of Fennel, of Ani-
seeds some few drops : let the Senna and the Hellebor be
bruised and maserated in the S. V. putting often upon
them the oyly for fourteen dayes space ; Then take them
out and presse them, and put as much of the new species as
thou didst at first, doing all things as before after the last
expression : keep the spirit for thy use : The dose is from
unc. i. S. to unc. ij.

I have moreover often used *Cariocostinum* prepared chy-
mically very happily, which do you consider of, for I
have said enough at this time. For vomitings I do use
them also, but common ones, as thou mayest, when ne-
cessity forceth thee ; yet I prefer before all others , that
truly so called *Aqua benedicta Ruland*, described by Hart-
man in his *Chymia practica*, and is made of Antimony and
Vitrio lana, and twice or thrice so much salt niter into a
Corpus metallorum, which being exquisitely sweetned , is
given by infusion in unc. i. or more of white Wine
as the disease requireth , The *Vomitorium Conradi* of
Crollius is not to be despised. The *Coagulum Assari* descri-
bed by Hartman, in diseases of the stomach and mesaraicks,
where there is need of vomiting, is very good. The cold
purger of *Angelus Sala* in continual burning feavers, is an
excellent remedy. Merc. vite both vomiting and purging
in rebellious diseases, whiles the Patient is strong, gives

no place to any medicine. Likewise the extract of white Helebor, given in a convenient dose, cureth all pains in the head, arising from the stomach or lower parts. Thy self mayest finde out more, these are enough for us thair are in hast.

CHAP. III.

Of PHLEBOTOMIE.

BEFORE we go any further, something must be said of Phlebotomie, and whether it be here to be admitted or no; and if so, then when and in what cases it may bee used; And first it is generally to be known, That every Medicine that may be used in other Physick, may be also used here. Briefly then let us enquire into Phlebotomie in general, and first to them that contemplate the depth of Nature, and behold the unuest frequent causes of things, it may seem strange how so many lettings of blood came into use amongst Physicians, especially if the opinion of them be true, both in reason and experience: for, if blood corrupted ceaseth to be blood and degenerateth into unnatural humours, which are to be purged, not by letting blood, but by sweat and purgation, as the matter requireth: Or will they say, They do it to loose the body; surely it is scarce agreeable to reason, That blood should be the cause of a feaverish or preternatural heat; unless peradventure the spirits that have their seat in the blood, be stirred up by fermentation, which is seldom done, nor lasteth it, except choler be joyned therewith; which being purged away, the motion and heat are presently quieted and allayed: or may be caused sometime when too much blood grieveth the body, and begetteth feavers. But to that perhaps they will answer, That such are not to be cured but by Phlebotomie; because a Physician must follow Nature, and never stray from her Laws: But Nature hath shewed another, and most natural way, that doth not trouble the body like Phlebotomie, and tha-

that is nourishment ; for while the body is nourished, the blood is consumed, if it be not repaired by aliment; therefore take away aliment for the time , and nature will consume the blood without troubling the humours or the body ; and therefore Hippocrates prescribes to such , a slender dyet. But if thou sayest the body cannot now be nourished, because of the malignant humours that infect the blood, thou sayest nothing ; for, why doest thou not throw them out by purgation ? Thou wilt peradventure say, there is no concoction; yet Hippocrates purgeth the turgid and swelling humours in feavers, which if I affirm with Paracelsus, there can be no feavers at all without the fermentation of humours, which is as it were the soul of concoction , do not I speak reason ? for, what else but fermentation could brook such a heat, and stir such troubles in the body ? Choler, if it be a humour, yet it cannot grow hot, but either by external heat, or fermentation : They prattle that I speak, that putrifaction can stir up heat; who ever heard such trifles from so great men, let them tell me how putrifaction, which is a certain corruption, can cause heat , and let them tell me if this effect agree to all putrifaction : They dare not say so, for some would convince them ; for it agreeth only with moist things, whom they putrifie, and, yet not by reason of putrifaction, neither is it the *adequat cause* ; for fermentation causeth heat : for, look how much it putrifieth, so much heat decreaseth , as it is plainly seen in all moist things putrifying ; and the reason is, because, look how much corruption prevaleth, so much fermentation evanisheth.

But let us hear these mens distinctions of putrifaction ; It is, say they, the corruption of the proper and naturall heat in every moist thing, by a strange heat, by the *Ancients* or according to Galen, it is a change of the whole substance of the body, putrifying to corruption by externall heat : The first supposeth that the proper heat of a thing can be dissipated, by an external heat : but first let them tell me how heat, as heat, can work upon heat , if it do first dissipate natural heat, before it consume radical ini-

ture; for the property of heat is not to work upon heat, but upon moisture: it drieth up; drying hinders putrifaction. Again, if it first work upon that which is moist, proportionably with the moisture it consumeth the heat; therefore there is so much heat left, as the moisture left requireth: Therefore it seems that external heat is not the cause of putrifaction. Look upon other things that putrifie, Doth not heat by drying hinder putrifaction? Doth not external cold sometimes advance it? But surely it ought to cause it, if it consist in the corruption of heat, and that in moisture; for, what can destroy heat in a moist body, where there is nothing left but moisture, except cold? Moreover, it seems, That putrifaction, if it cannot proceed from the corruption of proper heat: for, if this were so, then the more the proper heat should decrease, the more putrifaction would prevail, and then bee perfected, when the heat were driven quite away: But who seeth not the contrary, that putrifaction ceaseth when heat is clean gone; do not those things that havee the best portion of this heat, last longest without putrifaction? But that we may come to that heat that takes its original from putrifaction (as these men would have it) of which is all the controversie, let any may tell me, how external heat can stir up a greater and more intense heat? How do dunghils putrify (I speak after their manner) in the winter time, and have more heat than either the proper heat declining, or the Ambient can stir up; nay, they putrifie sooner in the winter, than in the summer, if they be laid in great heaps. Whence is that great inflammation in feavers, not from the internal heat, sayes Galen, but from a strange adventitious heat? But whence it cometh, or what brings the heat into the putrid matter, neither he, nor any man else knoweth, or can tell: but from the definition it is clear, That putrifaction cannot be the cause of heat, because it destroyeth heat, and is introduced from an external heat; that which is putrid is only the subject of the heat, not the cause: which heat is only possessed according to the intention and remission

of the Introducer : neither lasteth it longer than the cause is present ; and how these things can agree , let them look. As to Galen's definition, I wonder why he so unadvisedly and ridiculously, made the body putrifying, to be the subject of putrifaction; whether in bringing in of all putrifications, is there a putrifying body necessarily præ-required ; and therefore that which is once sound, is for ever free from putrifaction : but external heat is by him called , the cause of putrifaction; and therefore it shall be the cause of heat in that which putrifieth ; but putrification it self cannot be called, the cause of heat ; yet I would fain have some of them tell me, how moist things can putrifie without fermentation going before ? and where shall the putrifaction of humors at length stay it self but in corruption, and therefore that which is truly putrified, is not the same which it was before putrifaction be finished , but is changed into another thing of inferiour order ; because of the heat that is gone : Choler putrified, is not now Choler, but another thing colder than it ; and therefore cannot cause a *Tertian feaver* , which dependeth of Choler, as appears by the excrements : Besides, putrifaction is alwayes accompanied with stinking : (by stink I do not understand that Odour which is unpleasant to us, but that which agrees not with things in their proper state) but who ever saw stinking choler voided in feavers , except it were mixt with some things that did truly putrifie; whereas the Excrements of the belly , though they had an odious smell before, yet being putrified, they have a most pleasant odour, as experience sheweth. Therefore the putrifaction of humors is not the cause of Feavers, but Fermentation : which being the height of concoction, doth alwayes (other things requisite being present) unite to purgation in summer. I would ask those supercilious Masters one thing, What concoction they accept in a putrid humor ? can Nature bring back a thing from corruption ? can it ever be in a better state than now it is if it be putrified ? It is Nature's duty to perfect

the work begun : unlesse her Intention be led aside, or be hindered. The truth is, those men are too subtil to see the simplicity of Nature; but , how if all the strife be onely about the name ? how if *fermentation* be by them called *putrifaction* ? I will not stand upon this, so be they confess that *concoction* in feavers needs not to be expected ; and that by a timely *purgation* they provide for the life of the Patient ; which is often lost by needless letting blood.

But of Feavers we shall speak more in our *Practice*; now therefore let us return to *Phlebotomie*, from which we degressed. Against which some do further urge, that considering the whole latitude of *Nature*, they finde no medicine that draws blood: But if Blood-letting had been necessary, *provident Nature* would have provided some medicine to that purpose, who rather labours to keep that *Cataract of life* within the body; Moreover they ask, how any dare be so bold as to draw blood from a *Cæcophymick* body, seeing themselves (and that truly) say, that blood is the bridle of the humors. They will say, that *Nature* being disburdened, will the readier arise up against the humors : but foolishly; for, if one should take away all Souldiers weapons, and then bid him set upon the Enemies, promising himself by this means the victory, would you not think him mad? How much lesse is he who robbing *Nature* of her Arms, bids her make head against the Enemy ; yea, but many have mended by letting blood; I deny it not, but neither was then blood-letting the cause of the recovery: but *natural heat, or the vital heat* stirred up by motion , set upon, and conquer'd the diseases ; which heat by another *motion*, had been better stirred up, especially by Purgation at the beginning, whilst there was strength; by which means there is not onely endured a motion exciting the *spirits*, but also the cause of the disease being partly taken away, the Patient is much relieved. Thus you see the boldnessee and madness of them that are so forward upon every occasion, time and age, to let them blood ; wherein how

how many dangers follow, I appeal to experience. This is the true cause why Feavers are so seldome cured. I would such Physicians would one day repent, and take Nature for their guide.

But is *Phlebotomie* wholly to be condemned? Is it in some cases lawfull for a Physician that followes Nature, seeing that she in some cases, as by *bleeding at the Nose*, avoiding evil blood that is troublesome. So it is at sometimes, and upon some occasion needfull: but these conditions must be observed, which are by experience fetched out of the *Cabinet of Nature*.

First, that it be never done but in a *sanguine body*, not too much filled with preter-naturall humors.

2. That it be done whilst the *strength* is constant; under which conditions are comprehended the *age*, *sex*, and *times* of the *disease*, and of the *year*, which when they weaken, forbid it.

3. *Phlebotomie* is never to be done successively (*viz.*) two dayes together; let *Avicen* say what he will: for, a double commotion is too great, and doth too violently, especially in *feavers*, trouble *Nature*.

4. In particular *Irruptions*, either in their making, or already made, you may do it more freely.

5. If *diversion* of the *disease* require it.

6. If *Feavers*, when *Nature* shewes the way by *bleeding* at the *Nose*, or other *passages*: Provided, that she do not evacuate enough of her own accord.

7. If the *natural flux* of women be stopped, it is permitted, untill *nature* can by fit medicines, be brought to her wonted course, for the avoiding of *diseases*: but there must be great care taken to open the *passages*; for, *nature* knowes how better to govern her self than we do. And in these cases, and with these conditions, it is permitted: But except in a Case where a particular *Irruption* urgeth, as sometimes in a *Plurisie*, and in a *Squinancy*, I would alwayes prefer *Fasting* before *Phlebotomie*: yet before this if the *Indication* command, I would free the body from the humors: for so *Nature* would naturally

be eased, I would have the *Physicians*, the *ministers of Nature*, to follow *Nature* every-where, plain and simple, and leave their strife and contentions ; What have we, (that should follow simple *Nature*) to do with Sects ? that one should swear himself a slave to *Galen*, another to *Avicen*, another to *Paracelsus* ; these were great men, but when these gave themselves to contentious disputes to defend their own opinions , they much erred many times from the truth. This much is sufficient to be said of *Phlebotomie* in feavers, we shall speak more large in our *Practice*, where also we shall speak of *Refrigeration*, or cooling of hot bodies.

C H A P. I V.

Of C A U T E R I E S.

Cautesies are used by many that either know not, nor understand not why they use them : And this manner of evacuation , of all these now in use among *Physicians*, is the least materiall , especially when it is used by way of *derivation* : for, they weaken the member, they open a way to the vitall spirits to go out : they alter the whole body, by wasting the *natural heat*, so that almost all that use them , either are of short life , or else growing fat, and disable for the duties of life, fall sooner than they should, into old age; for, whereas *nature* thought good at first to make so many *Evacuations* to the body of man, these by making more, stir her up too much : Hath not G O D given Medicine to purge the *vicious humors* by naturall *emunsturies* , and to make others for our selves ? is this to follow *Nature*, or to go quite contrary to her ? Thou wilt say, they do it to evacuate *humors*, which else would cause a Disease ; and have we not other means in imitation of *Nature* to do that ? But , if they be once evacuated , they will come again. They will indeed, if thou know not how to fortifie *nature* with *nature*; they are fools, that intending to cure a Disease,

ease ; are inforced to make one : for my part, I never knew any by this means soundly cured, I have seen many weakened. But are *Fontenels* (as they call them) to be utterly rejected ? Surely, if the humors be in part of a member, notextreamly weakened , I should admit them, likewa yes to intercept a humor coming to a weak part, untill the part be fortified also. In diversion thou mayest use them for a time , but warily : and if thou wouldest altogether forbear them , it were the better : But, if thou have a minde to follow these triviall wayes, yet do it not in a weak body , nor in a Child (except for a very short time) nor in a body exreamly *Cacochymicall* : the reasons of these observations are manifest from things aforesaid. At the least if yet thou wilt use them , then handle the purulent matter according to this *Art*, and apply to the wound these things that are specifically proper to the Disease, and doubtlesse thou shalt do wonders. The same is to be understood of blood that is drawn by *Phlebotomie*, by means whereof thou mayest perform great matters , as shall be said in the Chapter of Bloud.

C H A P. V. *Of Comfortative Medicines.*

IT is a goodly thing to proceed to a work with all the consent of *Nature*, which that we may do in this our medicine ; We have briefly spoken of the famous *evacuations* : Now we must treat of *Comfortatives* to be taken Inwardly : which, because they conduce most to our purpose, it being not possible but the *disease* should be cured, if the *vittall spirit* be duly fortified as well within, as without. We will for the common good , lay open some most secret and universall things. And first I cannot but admire the true *Bezoar*, which without any preparation, yeelds a singular *cordial*, comforting the *Heart* and principall Members ; yet experiance shewes that it is much better when it is reduced to a *Magisterium*.

The

The Dose is from gr. iiiij. to scr. Ss. The same judgment is to be given of the natural white Balsome of Peru : of which Monardus hath discoursed at large, whom thou mayest safely follow. The not vulgar preparation of Coral and Pearls, we will give hereafter ; for the present take some Compounds, and the first shall be a Diathe-nate, called commonly by the Inventers name, Gascones powder; which secret he sold to the Bishop of Worcester for 300. lib. I give it thee freely: Take the black toes of Sea-Crabbs boyled, beat them to powder, which must be done, Venus joyn'd with Luna, being in Cancer : of this powder take, for example, unc. j. Magestery of Coral and Pearls ā a unc. ij. of the true Beozar, unc. j. make rolls of the gelly of Viper skins, or, if thou wilt, of the flesh of the whole Viper, which is good ; and being dryed, let them be made up again, and dryed with the same gelly, and the oftner they be repeated, the better it will be. The use of it is, to beat it into powder, and give of it from scrup. j. to s. ij. in almost any disease, repeating it often against poysen. But if thou hadst learned to calcine the Crabbs claws, Corral, Pearl and Beozar, with the fire of Nature, it would be an admirable Alexiterion indeed, and more precious than all Gold preparations.

The second Compound shall be our most precious Diarbodon: Take of pale Rose-leives as much as thou wilt, bruise them well in a Morter till they be an Masse ; to every ounce whereof put of the extract of Cinnamon, made with Rose-water, of the Extract of Cloves and Mace, made by the same Waters ā a unc. i. of the extract of Musk and Amber made together, see that the Amber be three times as much as the Musk scrup. ij. this extract is made by means of a very strong spirit of Wine, drawn off in a gentle bath to the consistance of the oyl of Salt ; of Corral and Pearl ā a scrup. iiij. Aque magnanimitatis drach. Ss. the burning spirit of Roses drach. Ss. let them all be well mingled, and inclosed in a vessell of glasse, well stopt, all the rest of the summer : about the end of September, put them in a Balneo for a Month, then separate
the

the *fæces* as thou knowest, and thou hast a kingly Medicine: The Dose is from scrup. SS. to scrup. j. It doth miraculously comfort and strengthen all the *Bowels*, defends the *health*, strengthens the *seminall powers*, and brings to a fruitfull disposition. But let us proceed to other things from the *floures* of *Caltha hortensis* (Marigolds) and the *dusky red Clove-gilliflowers*, there is made a specificall Cordiall extract, especially if you adde the third part of the extract of *Saffron*: let them be all drawn by the *spirit of Wine* according to Art.

Paracelsus hath a great *Confortative*, good against most Diseases, it is found described by Crollius, with a long relation of the *virtue* of it. The preparation of Queen Elizabeths rectified *Amber* is this: Take the best *Ambergreese* drach. viij. chosen *Musk* that is not sophisticated, drach. j. of white *Sugar* drach. S S. pulverize them according to Art, imbibe them with the *burning spirit of Reses*, and beat them well together till they be brought into a reasonable soft paste, put them into a vessell well shut, set to digest in the Sun till it be dry, then imbibe it as before, and again dry it; the oftner this *processe* be repeated, the better and stronger will the Medicine be: The Dose is the quantity of a great Pease, in distilled wa-
ter of *Satyrion impregnate* with its own salt. It comfor-
teth all the *Inward parts*, it moystneth the body, by in-
creasing the *radical moisture*, and encreaseth the power
of generation, and cureth them that are barren of either Sex. The *Spirit of Soot* is of great force, as no man will deny that hath once used it prepared: The manner of working it is extant in Hartman, where he speaks of *Confortatives* in his *Chymica practica*, about the begin-
ning. Though the power of these things be not so great, as that they deserve the title of an *universall medicine*, yet experience shewes, that the power of them is great, and that they are always used with good successe.

But we, that we may inrich this *new Art*, with the addition of an invaluable treasure, will teach the true calcination or dissolution of Herbs, Stones, Minerals,
and

and Mettals ; whereby every thing may, according to his nature, become an universal medicine , and being exalted, work according to his subject ; so that no man shall deny them equal to the true *Aurum potabile* ; which, as shall appear, sprung from the said root. Here the Reader must know, our words are not to be interpreted otherwayes than out of the book of genuine Philosophers, and we are not of the number of common men, how great soever , nor like *Quercetan*, though otherwise a great Scholer, who, speaking of *Therica* in *Pharmacopæa dogmatica restituta*, calleth the spirit of Wine the fire of Nature ; and the salt of the Earth, the salt and sulphur of Nature ; as if Nature did use the spirit of Wine to the generation of all things, & play the Chymick in the salt of the earth. I do not deny but the whole earth, and principally the salt is the receiver of the sulphur and mercury of Nature, yet hath it no more than is sufficient for it self, and as soon as it hath it, immediately giveth it to others : We have nothing to do with the salt of the earth, the spirit of wine, or any other salts or spirits whatsoever vulgarly known ; it is far another matter , which the blind, who are hindered by multitude of operations, cannot see : but how the Calcination worketh miracles, harken, I will tell thee ; When I laboured about the calcination of Corrals in naked fire, in a strong one, continuing four dayes and nights, I could by no means get it to be red , I gave it to the Glass-makers to keep it some dayes in their fire, but when I had tried that four dayes more, I found it only a little yellowish on the outside , having in taste a little saltish sweetnesse ; while I was troubled at this, comes to me a most learned and noble Gentleman : when I complained to him of my Corral, he told me that in eight hours space he had calcined Corral into a reddish colour, with putting the spirit of Wine to it, it yeelded a yellow tincture ; whereas mine would yeeld no tincture at all : which when I heard, I told him the secret was better than *Aurum potabile*, as being so quickly dispatched ; whereas the other required so long time : from thence for-

forwards we gave our selves to natural *Calcination*, trying the several families of things, and learned to multiply the fire by *Art*; whereas before we had only known (and that not long) the calcination of natural *Gold*: so by trying all things, *experience* taught us one thing after another: therefore work wonders if you know Nature, I mean naked, as I have often to my great content seen her; yet I dare not be so Irreligious towards her, as to expose her to the view of the ignorant and unworthy, an offence never to be expiated: but to the *Judicious* and lovers of Truth I will shew a *spectacle*, that shall not like *Diana* change Men into *Harts*, but into *Angels*. Two things I must only suppose as fore-known, namely the *Philosophers* fire of *Nature*, and *Water* of *life*, which yet to the punctual followers of *Nature*, will shew themselves out of the context. Then to understand the *natural abridged Calcination*, two things, or instruments, are necessary for thee, if thou wilt gain time; the first is a great pair of *bellows*: if thou knowest the *fire*, thou canst not (except thou be very dull) be ignorant of the *bellows*, by which thou mayest extreamly increase the *fire*: The second is a *Collateral vessel* made of the *Osbestos*: if you know not this, you may in many things work without it: but in the *second preparation of salts of Herbs*, by which the *like-nesse* of them appears in a *glas*, thou canst not be without it; as also in the whole preparation of *Plants*, and in the *calcination* of *Gold* thou must use it, if ever thou desire to see a good end. Now we come to the practice, beginning with *Plants*; and because they are *all* prepared after one manner, we will be content with one example. Thus thou shalt then make a truly noble *Confortative of Roses*: Take *Roses* gathered in their blossoming time, bruised, or not bruised, it makes no matter; put them into a *Collateral vessel* that is *hermetically* shut with a knot, first have them three moneths in a digesting fire, with *bellows* thou mayest shorten the time, but take heed that thou spoil not the *callitore* vessel with too much fire; after the third moneth bury it in the belly of

a great Horse for six moneths space ; afterwards put it again into the fire till the grosse and impure be separated from the pure ; then hast thou a royal Cordial indeed, whose vertue yet thou mayest, if thou pleaseſt, thus augment : Take a great quantity of Roses dry at our fire, at length increase the fire with thy bellows, until they be burned to moſt white ashes ; then with ſimple water extract the ſalt, vapour the water away, and put the ſalt into a Collitore vessel, whose mouth muſt be well ſtopped with a knot , there let it be three moneths ; then, as thou diſt the Roses themſelves, bury it in a dunghill for ſix moneths ; then take it out, put it again in the fire, till the ſpecies begin to appear in the glaſſe, then take it from the fire, and mix a ſufficient quantity of this with the true clifmes of Roses, ſo ſhalt thou have a more mighty Cordial than before , exceeding good in all hot diseases and reſtoring the radical moisture. And by this means thou mayest make the true Cliffus of all Herbs , according to the true doctrine of the Ancients and Paracelsus : each ſhall work according to the intention of the Herb, from whence it is taken : though the vertue be from the fire of Nature, and freedom from their faeces, wonderfully multiplied and inabled : nor are they cleaſed from their ori- ginal impurity by any water, but by fire. But come we now to Stones and middle-minerals , and because they are all done after one manner, let us take Coral for an ex- ample.

Take therefore as much Coral as thou pleaseſt, ſprinkle it upon a calcinatory vessel, to the thickneſſe of a straw ; put it to our fire, ſtir it up with thy bellows as thou canſt, and to multiply the fire till thou ſee the colour changed : but ſee the ſurface equal, the Calcination will be ſoon done, that thou wilt wonder, and therefore I would advise thee to do it three or four times, untill it let go its tincture into the Wine, which when it hath given, if it can give no more, repeat the Calcination before, and with a new ſpirit draw out the tincture, or with the ſame, till it be extream- ly red , then mix all the ſpirit of Wine wherewith thou haſt

haſt drawn out the tincture together, and draw it off to the conſiſtance of Oyl. So muſt thou draw the tincture of all ſtones, middle-Miñerals and Salts, infinititly increaſed in ſtrength; ſo that Pearls thus calcined, will truly cure Heſticks. Now let us proceed to Mettals, and for an example let us proponnd, with envie that much talk't of it, *Aurum potabile*, and to them that do understand, clearly, though briefly: Put your foliated Gold into the calatory vessel, the mouth well shut with our knot, put it to the fire till it be calcined into aſhes, and then ſublimed into whitenesse, leaving the black *terra damnata* in the bottom; then let that which is ſublimed be with the ſame degree of fire united to the *caput mortuum*, that it may be revived by it, that ſo they may be all brought into an Unguent, which is called the Oyl of Gold: the Dofe is gr. ij. or iij. Out of this Oyl or Mercury of Gold, thou mayeft extract a high redneſſ by the ſpirit of Wine, which contains the perfect cure of all diseases curable: the true *Aurum potabile* of the Philosophers, if thou attempt by any other means, thou wilt never bring thy purpose to paſſe; and when thou ſhalt ſee by this means, that thou canſt make any other mettal potable, thou wilt laugh at the vain devices of others, and confeſſe that I have told the truth: I haue ſpoken (I affure thee) more plainly than ever any man did, and if thou understand not what hath been ſaid, thou art utterly ignorant of Nature; and therefore ſtudy her better: and if thy intent be pure, to ſee in these things the wonderful, ſtrange, and praife-worthy works of thy Creator, God blesſe and proſper thee: otherwife, I beſeech Him keep thee far from the understanding of my words. Concerning *Laudanum* there is no great need to ſay any thing; many forms of it are every where extant: in *Hartman* there is an expreſſe deſcription of *Laudanum opiate*. A learned Physician can vary the proportion of things according to his own intent, and the nature of the disease: ſo all things be magnetically done: But he that knows how to calcine the things to be calcined by the fire of nature, may doubtleſs do ſtrange things.

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Wherefore hasting to other things, we leave this to the judgment of the Physician, meaning one day to speak more hereof, if God shall so please.

CHAP. VI.

Of those Medicines that are to be chosen in this Art.

Having sufficiently spoken of helps taken from elsewhere, we now come to the *Art* it self; and in this Chapter we shall enquire what medicines are chiefly to be chosen in this *our Art*, that we may know the matter of our *Physick*. We laid in the first Chapter of this Book that these things were principally to be taken, that bear the signature of the disease, and of the part principally affected: but because we shall be here often to seek; therefore, for their sakes that are unpractized, we have added Notes out of *Crollius* his Book of signatures. But what is to be done in the mean time, surely if thou knowest the *specificals*, though the signature do not appear, yet thou needest not doubt of them: for they have either such an *external signature* as we do not perceive, lying hid perchance in their motion, number, or somewhere: or else an *internal*, unknown to thee; because thou art ignorant of the *Anatomy* of them: If thou therfore knowest among the *Plants* any *specificals* contrary to any *disease*, apply them diligently according to this *Art*, to the *diseases* in which they are proper, in manner as shall be said. These that help by any *known quality*, are not so much worth as to be taken into this *Art*; for the *matter* of our *medicine*, unlesse it be when they have a *sagacity* (mark well what I said, for these things ought to be precious to thee) for then if any *external quality* hurt the *body* or the *spirit* most violently, thou must use these *sagacious plants*, endued with a *contrary quality* which have more *spirit*.

These *Herbs* or *Plants* I call *sagacious*, which know how to chase their enemies, and imbrace their friends. And those Plants (said I) have a signature against diseases,

which

which have some property contrary to them, so the *Salix* or *Willow* is signed to a dry *bettick*: for it hath the power to grow apace, and though torn or cut from the *Trunk*, if it be but pricked into the *Earth* it dieth not, but growes presently into a Tree, and getteth roots of its own. So an *Oak* dieth not in a long time, and therefore use that when and where diurnity or length of time is required; and so of the rest. But of these more at large in our Notes of *Crollius*, whereunto we will adjoyn a small Treatise of *sagacious Herbs*, that the Work may be perfected. At the beginning it was told thee, That such an *Herb* or *Plant* is to be chosen, as hath in it the *signature* both of the *member* and the *disease*; but because it is an hard thing to finde a *Plant* with both the *signatures*, thou mayest take two of divers *species*, so thou shalt do as much as if thou hadst taken one with the *signature* of both, if thou beest cunning to the *application*: This one thing I would especially commend unto thee, as the greatest secret in this whole *Art*, (*viz.*) That *medicines* from *mens bodies*, if they be rightly used, can do the greatest *matters* in this *Art*; and therefore with great diligence, enquire what *parts* or *excrements* of the body conduce to what disease, the Catalogue whereof the Treatise of *sagacious Herbs*, towards the end of it, shall give thee; yet know, that to use these simply will not much advantage thee, for they must have a due composition, if thou wilt do any good with them. Take example by the *Weapon-salve*; These Compositions I will set down afterward, by means whereof there are wonders performed in Chyrurgery, if thou knowest the Composition thereof, and canst mix together such, or the like Ingredients, fitting other effects, thou wilt be glad to see the operation thereof.

CHAP. VII.

Of the time as well of the gathering, as of the application of these medicines.

I Will not enter in general any disputation against them, who in dispute of experiences, deny all Astrological elections, it is enough at present to suppose them profitable; for that which is confirmed by authority of so many learned men, needeth not our Arguments: for indeed Herbs do not at all times possesse the same qualities or vertues; for sometimes more, sometimes nothing at all: The most profitable of all are they, which having a signature, are then gathered when the signature is most apparent; and the moon in such a sign as governs the members signed, especially the planet that is Lord of the plants being in his essential dignities; and beholding them more favourably, and let the moon and the Lord of the Plant be both free; the Moon having the dominion of the plant, or the sixth house; and take heed the Moon be not joyned to any ill planets that are retrograde. Those things that have their signature in the root, must be gathered in Autumn, but if they have the signature of the disease, they must be gathered when the Planet, Lord of the disease, is weak in a cadent house, and the Lord of the Plant fortified: The Medicines taken from men, gather as soon as they come out of the living body, and keep them in a vessel well shut, till time require: But yet if thou canst fit the Moon and the Planet that is Lord of the part, if thou intend not for a particular operation, but for a general, make the fortunate ascendant, and in the sixth house; if you cannot, at the least let him be a friend by aspect to the house, especially he must always be taken, that whether they be excrements, or blood, or ought else, they be not corrupted before they be used: yet do not so take me, as that I should dislike fermentation, which in this Art is most necessary, and which some call corruption, though falsely. But if at any time thou wilt use Mummy in

in this *Art*, take it possibly from a body living, or next to life, (otherwife it will not do so much good as the warm blood) and set it to dry in the shade: however, amongst the Mummy put warm blood, and set it to dry in the shade; but be sure it do not corrupt before the drying, to avoid which, it is best to cut it small into little square pieces, like Dice, for so it will be soonest dry, and better serve the operations required. If thou canst not have it from a living, or from a warm body, it either must be often anointed with warm blood, or steeped in it, and left there for a time, and cautiously dried; for so it is fortified with the spirits, drawn from the blood. If at any time you intend to work by fermentation, as soon as the blood, excrements, &c. are out of the body, put them out into a close vessel shut, and mingle with them such things as are to be mingled, if there be an addition of any thing required, as in some excrements there are, and thou set them to digest in a gentle heat, not passing the heat of the body whence they came.

Note also, That not alwayes the same vessels are to be used, but sometimes glasses, sometimes some things taken from living creatures; as for example: If thou wouldest digest ones exrement to stay a flux, an earthen vessel: if thou wouldest stay vomiting, the stomach of a Swine is the best; and so of the rest: but when thou intendeſt im-plantation in all putrifactions, to this purpose glasse-vessels are best; though I would use an egg in some caſes, as in digesting blood by it ſelf, or mixed with sweat, &c.

Now if you ſeek the time of application generally, take it thus; All application of these remedies, be it im-plantation, or ſimple application of things convenient, ought to be done, the Moon being in a sign conveniently fortunate, if it may be in the tenth house, and the Lord of the Plant of the medicine exalted above the Lord of the disease: But of these we will give precepts in every like-needle. And this by the way; Though all things do not agree exactly, yet do not thou forſake or procrastinate

the cure, fit those things that thou canst fit , as if when the rest agreed, thou wouldest begin a-new; for, if there be a due application of things , although the stars do not so exactly accord, the cure may be prolonged, but the effect will not be altogether frustrate, if thou learn well to observe the times to come ; this thou shalt do, if the time be observed in the progresse of the cure : then do as it were set upon the Disease a-fresh , applying new Instruments of health; A thing well to be noted ; for, here is the wisedome of a Physician most required.

C H A P. VII I.

Of the means whereby this Art applyeth the Medicines, to bring health into the diseased body.

There are many means whereby this Art applyeth medicines to the vital spirits : but for methods sake we will contract them into two in generall : the one we will call transplantation ; the other naked application. *Transplantation is, when by means of a Magnetick, we put the Disease into a plant, or another living creature, the Patient being fully and wholly cured;* for, when the Plant, or the Wight hath drawn to its self the ill complexion (troubling the vital spirit) the spirit is thereby freed, and made able and fit to exercise its due function ; but the Wight into which the Disease is transplanted, languisheth , and at length (unlesse it be cured) dieth. Yet this caution is to be observed , that we strive not in vain to transplant the Disease into another Wight, which hath too strong a spirit; for, the vital spirits , being sometime very strong, resist vehemently , and then all this preparation availeth nothing. But into plants never strive for to transplant the Disease, unlesse it be in some property , contrary to the Disease, especially take heed lest it have a quality contrary to the nature of man, or lest by its too much violence, after it hath attracted the Disease and evill quality, and as it were digested it, it attract more than it should do;

do; for, by *transplantation*, not onely the *evill*, but the *good* is sometimes attracted and communicated to another. Hence it is, that they which *transplant hair* into a *Willow*, to make it grow, and leave it there longer than they should do, do make the head *weak*, and the sight *dim*; for, the *Willow* draweth the *spirit* of the head too violently: from hence it comes, that by *transplantation*, a man may get himself the strength of a *Horse* or a *Bull*, if it be rightly done. This *transplantation* is *twofold* (*viz.*) *immediate* and *mediate*; *Immediate* is, that which is done to any living Creatures by *mummiall* things; for, so the thing, whereunto it is applyed, appropriates unto it self, and draws to its own nature, the *good* or *evill* quality of the *Mummey*; and either frees the *spirit* from such a quality, if it be *evill*; or appropriates to its self the *spirit*, if it be hurt by no ill *quality*, and fortifies it self by this *spirit*, by means whereof, it can bring in the *qualities* and *temper* of the *body* into the thing, whereunto it is applyed, and that things, by means of these *qualities*, unites the *spirit* unto it, and by *that*, and in the virtue of it can work many things. And lest thou be deceived by the word we call *Mummey*. It signifieth those things or parts of *Wights* which exhibit the *spirit* nakedly, as thou mayst learn out of the First Chapter. *Mediate transplantation*, is that which is done by *mediate* means; as if any *quality* being *transplanted* into an *Herb*, will be *transplanted* into the *Animal* to whom it is given, and by this means wonders may be done; take thou heed thou do not *evill* here. Note, that due *putrifaction* doth excellently prepare the aforesaid *Mummy*, that any *quality* may be introduced into an *Animal*; but it is found by experience, that *blood* doth best admit of such *putrifaction*. Now, let us come to the other part of the *Art*, which we called *Application*, which we must know is nothing else, than the *application* of those things to the *Mummy*, which can either correct the *evill* *quality*, or can draw the *vitall spirit* out of it; by which last means also, *mediate application* is done, as in some *Amatories* it is very manifest. In this

application, these things are further to be noted, first, That nothing endued with any venomous quality, be applyed to the Mummy, being hurt by that means, for it easilly communicates his hurt to the whole. But if you follow the former Doctrine, concerning signatures, thou shalt not easily erre from the mark. Moreover, take heed that by evill diet in the time of *application* thou overthrow not the whole busynesse, which is also religioufly to be obserued in *transplantation*. And of these things here is enough said at this time.

C H A P. I X.

Of transplantation, and the diverse manners
by which it is done.

IN the former Chapter, we have said what we meant by *transplantation*; now it followes, how many wayes it may be done. There be Six manner of *transplantations*, viz. *Infemination*, *Implantation*, *Imposition*, *Irroration*, *Inescation*, and *Appromination*. We will speak in order of them all. *Infemination* is, when a Magnet impregnate with Mummy is mingled with fat earth, wherein the seed of herbs agreeing with that disease, are sown; for, the earth being sifted, and mixed with Mumney, is put into an earthen pot, and the seeds are sown therein, and watered with the washing of the diseased member, or of the whole body, if it be afflicted, so in time, all the Diseases, are transplanted into those seeds proper to the Disease: if the time require it, they are watered every day with the washings of the part, as is aforesaid; This done, expect till the herbs begin to sprout, and when it is time, transplant them into the like earth, and so thou shalt see, that as the Herbs increase the Disease will wear away, and at length be cured. There be, that when the Herbs be ripe, pull them up, and dry them in the smoak, or throws them into a running water, or use them some other way, as best agreeing with experience. And if

if the Mummey wherewich the Magnet is impregnate, be not diseased, then the Plant will be impregnate with the vital spirit of him whose Mummey it was ; wherewith thou mayest do strange things. So then , understand well what I have said : But chuse you Herbs fit for the purpose, and be not deceived , for every thing is not good for every thing : but they dispense their spirits every thing according to its proper gifts ; for otherwayes worketh the spirit joyned to Vervine , and otherwayes to Carduus or Angelica.

2. *Implantation* is almost done as *Insemination* is, but here the herbs are to be taken with their roots alone, and implanted in the like earth, as is said ; so prepared, and so ordered and watered ; nay, in this case it is best, if the herbs have no other water at all; for so they will be as it were constrained to receive and appropriate the Mummey with the greater violence , which is also good in *semination*, except the too much tenderness, and loose softnesse of the seed command the contrary, which here you need not fear ; but in all things take experience to thy help. One thing is to be noted in them both , that if the Plant die , having attracted some ill quality before the Disease be fully cured , then another of the same kind must be implanted in the same , or rather the like Earth.

3. *Imposition* must be thus done ; Take the Mummey of the diseased members, or the Excrements , or both, (take as many as thou canst get) put them into a Tree or an Herb, between the bark and the wood; or else put them into a hole, stop it with a pin made of the same wood, and put upon it clammy earth : if thou put the Mummey, or the Excrements, between the bark and the wood, cover the Wound with the bark again , and with Earth, as they do in *Inoculation*, and leave the Mummey there , and if thou work well, thou wilt quickly see the effect. Yet thou must know, that some Diseases are sooner cured by *Insemination*, and some by *Imposition*; namely, the fixed by this, and the volatile by that : but

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if I might perswade thee, thou shouldest in every Disease do all things ; for, Nature is not burdened with these , and consider what shall be said in the practice: for there we are resolved to set down nothing, but what we have proved. Moreover, some there are, that to very good purpose have used Imposition. There is to be noted, that where thou desirest a lasting effect, you use long-lived Trees; and where a speedy effect, them that grow a pace. Remember the Caution given in the last Chapter, *As soon as thou hast thy will, take out all that thou didst put in,* lest too much attraction of the spirit, do hurt the Patient.

4. Irroration must be done, that by it, transplantation might be perfected. Thou shalt water convenient herbs, or a Tree (and that every day till the Disease be cured) with Urine, Sweat, Dung, or the Washings of the members, or of the whole body (as the Disease requireth) either severally, or all mixed together : though no man will deny, but the mixture is better: But this way I would rather use as one help to the other, than alone : howsoever thou do, yet this alwayes observe, That as soon as Irroration is done, thou cover all the Irrorated Earth with new Earth, lest the Air dissipate the mummiall virtue in the things before the Plants can draw it.

5. Infection is, when the Mummie is given to a Wight for food ; for, then the vitall heat of the Wight unites the Mummie to its self : And the onely quality by which the spirit was diseased, and so restores to health the body whence the Mummie was taken ; the vitall spirit of the Patient being by this means cleanned by the operation of the spirit of the beast : but this especially is here to be noted, that as soon as the beast is fully and wholly infected with the disease, it be then killed, lest it do again begin to hurt that body from whence the Mummie was taken ; afterwards if the body be not throughly cured, when that beast is infected and killed ; give another beast a portion of the like Mummie, and reiterate the operation untill the Patient be whole, and in this case, blood rightly

rightly putrified, or to speak more truly, fermented, is especially to be used; and yet there is no doubt, but the same cures may be done with the Mummie extracted by the Magnet. There are likewa yes some, that with good successe do give the blood yet warm from the vein, to a Dog or a Swine, which though peradventure they be not infected with the Disease, (for the spirit is here too fast fettered) yet experience confirms, that it much furthers the Cure. By this operation natural Philters are done, though we finde by proof, that love may be procured by more applications: but although natural Philters may to good men work good effects; yet here I will say no more, because of those wicked men, that use to pervert the best things to the worst uses.

6. Lastly, By Approximation, Transplantation is done, if to the sick body these things be applyed, which can attract the vital spirit, and the Active beams, and having attracted them, unite them to themselves, and correct them: And this is done either by application of Plants, and their parts, or of beasts: as if you would lay Cucumbers by an Infant that hath a feaver, when he is asleep; the Cucumbers will wither, and the Child be cured. Some lay young whelps to the feet of young Children in their Cradles, and so are often recovered. After the same sort Doves cloven in the midst, and applyed hot to the soals of the feet, do by attraction, restifie the præternaturall heat, diffused through all the body, and remove all pains, being after the same manner applyed to the several parts: So the Arse of a Hen plucked bare, and applyed to the biting of a viper, freeth the body from venome, and the Hen swells, and if not cured, dies sooner than if she had been struck with the viper. All which things can be done by no other means, but by Magnetisme.

Moreover, we see that some Diseases infect by Approximation: for, the spirit insinuating it self into the body, communicates an evill disposition to his brother-spirits; and who sees not, that Love also is begotten by Approximation, especially between them who by sweat communicate

nicate their spirits, and being in the same bed, by a long Circulation as it were of spirits, lead almost the same life: but that this doth not alwayes happen, is long of the reasonable soul, which commands the affections, as superiour to them, yet doth not this overthrow the *Art*; for, Nature cannot force the *Will*, being most free.

Now I fore-see an *Objection* of some moment: For, it will be said, If diseases may be thus cured by approximation, how happeneth it, that he who gives the infection to another, is not cured himself? To which I answer; It is first to be considered what, and what manner of diseases those be that be most communicated to men by infection: Neither would I here say, that every Disease may by approximation be communicated unto every beast. I would but search here, what Disease of themselves, and by their own nature are fittest for it, and commonly so called. Such Diseases are of three kindes: The first consists in a *supernatural heat* not venemous, which when it can quickly and suddenly insinuate it self into bodies, in the least space of time, it alters the body, and gives it an evill complexion: (These properties are here ascribed to heat, in respect of the subject in which it lyes hid) but this carrying the heat of the *vitall spirit*, because of the sudden alteration, is not strongly freed, as shall be said hereafter. The second *kinde* indeed consists in *preternatural heat*, but are such as lye hid in subtill venemous breaths, and more vehemently infect, as we see in the *Plague*. The third *kinde* doth not consist in a meer quality, nor in the meer fluctuating humors, nor lurketh in any particular part, but it changeth all the habit of the body, subverts all the operations, or at least disposeth them otherwayes than man's nature requireth: And this kind doth therefore infect, because it sends forth a *habituous*, or breathing altogether infected, and in no part sound, which insinuating themselves into another body, do at length overthow the temperature thereof: Of this sort are the *Leprosies*, and the *French Pox*.

Now, having laid the grounds, I say, that in the two first kindes,

kindes, why the body, infecting another, is not thereby released , is, because the *infection* suddenly communicated, doth in an instant change the body receiving it, and then going immediatly through it, when it is wholly infected, it cannot correct another, it rather hurts it : And therefore we see, that when any are sick of the *Plague* in one house, scarce one escapes ; for, the disease is strengthened , being *circulated* from one to another ; whereby, if there be but one infected, there is more hope of his recovery ; and therefore their care and custome is to be commended, which do allot a severall house, to every particular person infected. Next, as I said above, it is required, that assoon as the *beast* is infected wholly, it be killed ; but who dares be so impious as to kill men being infected ; then it is necessary, to put another beast in his place, and again, till the cure be perfected : But in *feavers*, where there is not so great violence, we have obserued, that if one be infected by another, the *Infector* is often straight freed ; and so sometimes it goes successively clear through houses, till it come to the last , who either scapes not at all, or very hardly. This observation doth exceedingly confirm this Doctrine ; and this happens where the *weak body* falls sick first : As to the third *kinde*, the reason why the body infecting, is not alwayes cured ; Besides what hath been said, is this , because these *confirmed diseases*, have so changed the whole *habit* of the body, that it is almost impossible to restore it, especially, where the *condition* above required, is wanting: but in the beginning that some (though wickedly) have been cured from these diseases, it is known by experience: for, he that hath *transplanted* them by lying with many *Women*, hath been cured, as I have heard it credibly reported, to have happened in the *French Pox* : but these are detestable things, and worthy of grievous punishment ; yet they confirm our Doctrine. One thing I will adde more worthy of observation ; If a weak body be infected, there is small hope of recouery : but if a strong body be infected , because there is

a greater power of rectifying, there is some hopes, and many times the body infecting is freed from the Disease.

CHAP. X.

Of the means by which application is done.

NAked application is done two wayes, either by *Imposition*, or *Application*. *Imposition*, is, where something agreeing to thine intention either in quality or signature, is put into the *Excrements*, *Bloud*, &c. or when they themselves are put in some agreeable composition, and there left, untill thou hast thy desire: that such impositions ought to be done in a fit vessel, I have already observed and taught the manner of choosing them, which is needless hereto be repeated. But if the *Mummeal* thing be put in some convenient composition, an earthen vessel will serve. Whereas if thou wilt put something in the *Excrements*, *bloud*, &c. then observe the reason abovesaid, or taught; neither need you any other caution; but if they be liquid, or be mingled otherwayes, it is enough, that the things to be put in, be stuck in it. The *Weapon-salve* gives thee an example of this for *unguents*: and for liquid things, our *sympathetical water* is sufficient; the Composition whereof, we will hereafter communicate to the World, a secret which most men have hitherto kept exceeding secret.

Application strictly taken, is, when signed things are outwardly applyed to the body, or to the part affected, or when the cure is intended to be done by *Physical appensions*, or wearing things about one; for, there is one and the same reason of both; and whether they be hung about one, ground or whole, it little maketh in some things, which have copious and large spirits; but in others are necessary *contaction*, *fermentation*, *commixtion*, and the like in things complying with the work-mans desire, in the *sympathetical Medicine*, as in the diseases of the bladder

ladder in our Practice, for the good of the Commonwealth, shall be exemplified. Medicines of the second condition, are every-where extant among the Professors of ordinary Physick, though being ignorant of the causes of the same, they know onely the first and second qualities, never seeking further: As we in our Practice will give some selected and choice examples of it: But now the time of gathering, and of applying of them, is necessary to be obſerved; because experience shews, that there is much virtue in that, as we may see in *Vervin* or the head-ach: But of the manner of gathering them, an scarce be any certain rule given; onely I will adde this; If thou wilt gather herbs for pains or Diseases of the head, thou mayſt gather them as I will teach thee to gather *Vervin* in my Practice in the Chapter of the head-ach. But if for Lower plants, gather them in a contrary manner, or so as thou doest *Asarum* to make aurgative; howſoever much must be left to experience.

Note moreover, That if one would cure by Magnetick position, it will be in vain, except he first let the magnetick herbs putrifie in the ground; for ſo the vertue is more ee, being loose from the bounds thereof. In operation ever use any dry herbs, if thou canſt get green ones, remember to macerate and soften them in their own water before application; and further obſerve, it is not alwayes neceſſary to make application to the part affected, but ſometimes near it, especially, if the part be pained either by infent, or contagion of another part; As if the stomach because of pain in the head by ſending noisom fumes or apors up to it, then thou ſhalt hang the medicine about thy neck; but if it be a disease, and affected of it ſelf, then is but making application to the part it ſelf: and this ill ſuffice to have ſpoken of naked application, the thing ſelf not being of ſo great subtlety or difficulty, but that it ay easily be understood by any man.

CHAP. XI.

Of the Magnet necessary in this Art, and divers description thereof, hitherto known but by very few.

Now come I to discover the *high secrets* of this *Art* (studiously concealed by many) for the common good, whereto I have dedicated my self and all my labours. I am not ignorant that there may be diverse *Magnets*, all aiming at one work; the *two chief* that have come to my hand I will set down, adding a *third* most consonant to reason, and a *fourth* formed out by my own experience. Use thou which thou wilt, for thou shalt have no scarcity. *Aurelius* out of some words of *Paracelsus* hath made him one not altogether contemptible; thus he proceeded: He took the *dung* of a sound man, and let it be dried in a shady place, for so it lost the stink and the excrementitious moisture; a portion of the spirit above-said being left, which he by a word significat and apt enough, calleth *Sulphur*, which being dried, he useth after the manner anon to be told. We neither do allow the preparation nor matter; because experience shews, that a *Magnet* so prepared, will copioufly attract the *spirits*; neither will we upon the transport of *Environs* that incurable disease, deter any man from the practice of it, because it is not of our invention, but proceede unto the *second*. When about two years agoe, I, with my ever honoured Friend, being at his house, there greefe some discourse upon the *Argument* among us; my friend (as he was wont) spake many things very accutely, but covertly, of this *Art*, and amongst the rest, of this *Magnet* which I knew before, but had never tryed it, saying: That it was of so vigorous attraction, that being applied to the *region* of the *heart*, it would so violently draw, that he could not suffer it long. But when I asked him the use of this *Magnet*, he suddenly held his peace, repenting he said so much. How art thou so much beholden to me?

to impart that to thee, my friend would not communicate to me, who, as thou seest, knew something in this Art? But to the point. This Magnet is nothing else, but dried mans flesh, which is certain, hath a mighty attractive power; but it must be taken, if it be possible, from the body of a man that dies a violent death, and yet while it is warm: But if we were tyed to this Magnet, every man sees how extreamly we should suffer for the want of it: If we will therfore hearken to reason, I will before I come to my Magnet, conform both to reason and experience, shew you a better Magnet, and not gotten with so much cruelty. Take therfore the blood of a sound yong man, drawn in the spring (there are every where fools enow) as much as thou canst get, it's no matter whether it be drawn altogether or not, this blood suffered to congeal, pour off the water swimming aloft, and keep it while it is cold, dry it in the shade, and then moisten it with the water poured off, and dry it again; repeating this so oft, till the earth hath drunk up all its water; then dry it, and keep it for thy use. But at length let us come to our Magnet, which doth as it were by epitome, comprehend all the body of man in it.

Take therefore a great quantity of mans dung (but of a sound man) mix it with Wine to the consistance of a Pultis, add to it as much sweat as thou canst get, this may be with linnen Cloth taken from sound bodies, put them all together, and in a clean place, in the shade, till they be dry; then add as much fresh blood to them, incorporate them altogether, and so let them dry again; and if any water swim again on the top, decant it, but keep it in a vessel very close, and being dry imbibe it again with the decanted water, and dry it, and so till the masse hath drunk up all the water. This Magnet, thus prepared, keep in a vessel very well shut; for so thou hast prepared a Magnet, the compendium of all mans body, gotten without any horrour or cruelty, which we altogether detest; yet he that will follow other mens devices, may let us proceed.

CHAP. XII.

Of the use of the Magnet in this Art.

IF thou hast never so good a Magnet, and knowest not the use of it, thou bestowest thy labour in vain. We shall therefore add the use of it, that nothing may be wanting in this Art; And about it, being most needful, and asking little labour, there needs but few words: yet one thing is to be noted in the way; namely, That although the aforesaid beams do alwayes flow from the body, yet there are some parts out of which they flow more copiously: in one word, they are the Emmundories by which the body is as it were cleansed, and the spirit doth accompany the superfluities; because these parts are more porous and spungie, it wandreth out more freely, finding a larger egress.

Now come we to the use of the Magnet: Apply the Magnet to the emmunditory of the part grieved, and procuring the patient to sweat, which is best done by some Cordial Diaphoretick fitting the disease, leave there the Magnet until it be impregnate with the vital spirit, then remove it, and immediatly use it, according to the precepts given in the Chapter of Transplantation: but take heed it be speedily done, for fear the spirit be dissipated by some external more powerful cause; for then Transplantation will be in vain attempted: if the patient be not cured at the first, do it again, and thou shalt see the desired effect.

And not only diseases are cured this way, but strange things, even all that are done by transplantation, are this way effected: although transplantation may be done by other means, as shall be shewed by and by. But if thou desire by this means to transplant diseases, read diligently the Chapter of Transplantation, and observe well the precepts there given, lest if things shall happen not to hit thy desire, thy ignorance do return to the reproach of this Art.

CHAP.

CHAP. XIII.

Of the means whereby cures may be done in this Art, without a Magnet.

BY other means also are strange and admirable cures wrought in this Art, without a Magnet; yea, and sometimes with better success than with a Magnet; viz. When the thing it self that carrieth the spirit nakedly, is applied to another thing disposed to receive it: but this must be strictly regulated according to the precept above given; and for the most part, here is required fermentati-*on*, that by means thereof, the spirit being freed and loosed from the bonds, may more easily insinuate it self, and be sooner partaker: And by this means for the most part, particular diseases are more happily cured; because active beams do more partake of the part from whence they proceed; as also the excrements after the same manner, and for the same cause of the parts whence they are excerned: Experience confirms it, That blood, because it is the seat of the vital spirit, if it be rightly applied, cures the greatest, and almost all diseases of the body, by the excrements of the belly; thereby are all diseases of the intestines cured; by the vein those of the bladder and the reins; and sometimes all diseases, because of the affinity it hath with the veins, liver and stomach. By spittle, that is coughed up, the diseases of the lungs. By sweat, the parts are cured whence it proceeded. By the nails, the diseases of the hands and feet. By the hair, the diseases of the parts whence they are taken: And finally, by the blood, as is abovesaid, all the diseases of the body are cured. Here is to be noted, That if all things that belong to any part be taken, the cure will be the sooner and more easily done. We have determined to speak of them severally. Yet we shall be so far from condemning any combination, or joyning two or more of them together, that we rather perswade it, as being most beneficial, if the Rules of Art be duly observed.

CHAP. XIV.

Of the Excrements of the Back-door.

BY these *Excrements*, as we said even now, are cured all the diseases of the *Intestines*; the body is purged, and brought into *flux*; the diseases of the *fundament* are both *procured* and *cured*, and many things else are done, which thou maiest learn by thy own experience, if thou be diligent: when they are applied they cure old *ulcers*, *Carcinomata*, and *Fistulae*; yea, which some commend as a great secret, they supply the place of the *Weapon-salve*, without any further preparation; but they must be chosen of a *sound man*, and a strong body, lest the preparation hurt them that are *weak*. By the *Odour* mixt with wholsom Herbs, much good may be wrought by *transplantation*: and this I judge among many others, to be the cause why *Rusticks*, and such as live in the *Country*, are sound, and live longer than *Noblemen* and *Citizens*: for these suffer their *seiges* to rot in stools, or else to be cast into some unholson places: but the other committing them to the earth nigh *wholsom herbs*, by means of *transplantation*, lead their lives for the most part free from diseases. We have above in general bidden to beware of *Excrements* of the diseased people. But here we will give a more particular advice, namely, That thou never easeth thy self where diseased folks have; for much mischief hath come of it: for, we have known some hurt by the smell; that doing their easement where one had done it, that had a *flux*, themselves got the *flux* without a proctar-tick cause preceding. The reason of which so strange a matter, is to be taken from that which hath been said, and shall not be here repeated. Furthermore, take heed lest at any time you do your easement upon herbs, that are either *malignant*, *exulcerating*, or *violently purging*; for hence many times when the cause is unknown, proceeds dangerous *dysenteries*, which, until those herbs be quite pu-

putrified, will not yeeld to any medicine. Finally, It is not safe to leave these *Excrements* in places where thine Enemies can come ; for it is easie to know what violent pains are procured by a *kindled coal* with *spirit of Wine* or *Aquavita* put into those *Excrements*. I would have thee to perswade thy self, that if these things were ordinarily known, they be worse and more dangerous matters, than these known to some others ; therefore look wisely to thy self. But of these *Excrements* enough, so far as they pertain to this Art in the general : the particular wayes of working with them, we will describe in our practice.

CHAP. XV:

Of U R I N E.

URINE is an exrement of the second concoction, done in the *liver*, or rather in the *reins* ; from whence by the *emulgent veins*, it is sent to the *reins* mixt with *blood*, out of which it is by the *Uriteres*, as it were, percolated or strained, and so sent to the *bladder*, where it also abides a while, and then it is by the passage of the *urine* cast out. Hence it appears, That the *Urin* hath a great communion with most parts of the body, for it hath great affinity with the *liver*, *reins* and *bladder* ; for by these parts it passeth, and therefore the *Physicians* judge of the *disease* of these parts by *urine* : But it hath moreover no obscure consent with the whole body, having been once joyned with the *blood* ; by it therefore are cured the diseases of the *liver*, *reins*, *bladder*, *ureters* and *passages* of the *urine*, besides the *Heckick feaver* (a most grievous disease, of the whole body) is no way better cured, than by the *urine* ; as shall be shewed in the Chapter of the *Heckick Feavers*. Whatsoever diseases are usually cured by this Art, are all cured by the *urine*; though it be better there be other preparations, as is to be seen in my Practise. Now, as in the Chapter of the *Excrements* by *seige*, here it shall not be amiss to put some Cautions : The first whereof is, To take heed

heed that children *pisse* not in the fire ; for it is the constant opinion of many, that by such means they get *Nephritis diseases*, the stone, or gravel, and other great diseases : Then that men never *pisse* upon *sharp venomous herbs*, and such as by their *venomous quality* do violently provoke *urine* : for from hence proceeds the ulceration of the reins and bladder : nor would I willingly make water in a chamber-pot where any man infected of any stinking disease of these parts had pissed, nor give my *urine* to *fermentation* with his ; for it cannot be, but to a weak body much evil should come by this means, though to the sick man by that means might come good : Nay, hence with *specificals added against the disease*, might his cure be done, with the addition of *fermentation*, which ought to be done in a *bladder* of a beast of the same kind, adding those things that have the signature both of the disease and the member, as shall be said more at large in my *Practise* ; where you shall have Medicines fetched from *urine*, whose forms if you follow, thou mayest invent others of thy self.

CHAP. XVI.

Of Sweat and insensible Transpiration.

SWEAT is not only an *Excrement* of the *third concoction*, but it may also be, as it were, the melting of the whole *body*; for, no otherwise doth the body come to destruction, than by resolution procured by Nature, or some adventitious heat ; for, except every part should lose something of his substance and greatness, the bodies of living *wights* would grow infinitely, if by continual *nourishment* there were always added something unto them : Nay, if this *resolution* were not, *wights* would not desire *nourishment* at all : *Sweat* therefore, and that which is by Physicians called *insensible transpiration*, are not only *excrementitious*, but (as it is above proved) carries off with them of the *resolved particles of the body*: Hence

it is, that in *Magnetick* or *Diastatick Physick* they are of exceeding great use ; for, by them innumerable wonders are done, whilst diseases are as well cured, as caused ; *Passions* both of the *mind*, and of the *body* are violently procured, and changed : By these a wise Physician may do much good ; and by these a prying *Wizzard* may do much harm, and cause death, madnesse, anger, and overthrow all the goods of the mind. This is the Devil, or *familiar spirit* by which they are thought to have done wonders. Hence it is that they, (as appears by their own Confessions) without these, could never hurt the bodies of men : for, the Devil himself cannot constrain *Nature* ; who (if he do any miracles) doth them only by application of actives to passives, as some, too vainly credulous, scarce believe : for, these poor *wretches*, defiled with superstition, fain many things, and mix much follies and lies with the truth, which was done by the Ancients, whence they took their tradition, That because of the opinion of a Deity present, their *Imaginations* might work violently, and also all *natures* conspiring, the effect might be produced : which I leave to thy consideration, whether thou canst get any good from these few words: Yet whatsoever they do, they do it naturally ; But let us go to these things that are to our purpose. By *sweat*, or *insensible transplantation*, first in a body, or in a *subject fitting*, all diseases being in the *habit* of the body are cured, whether they be fixed ; as the *Leprosie*, *Gout*, *French-pox*, &c. or whether they be *volatile*, as the *Scab*, *Morpew*, *Scurf*, or the like *skin-deep sicknesses*, and of the utmost parts : yea, without these it is scarce possible to do any thing in this *Art*. By the *impregnation* of these thy *Magnets* are *specified*, by which all manner of *transplantations* are done : by means of these the *Hectick* is cured, the *body* is long preserved strong and able ; and the *passions* of the *mind* are stirred up. Of all which we will discourse at large in our Practice. Now as a wise *Physician* can by these means, do all these and greater matters ; so there is no doubt, but by the abuse of them, as much mischief

may be done ; And therefore take these cautions and premonitions. It is not unknown, That almost all *Infusion* floweth from the said *insensible transpiration* and *sweat* ; for being *impregnate* with much *spirit*, and holding it fast, according to the *disposition* thereof, they work violently ; therefore take heed we be not partakers of the *sweat*, or *exhalation* of an unsound body : that we touch not the *sheets* so *impregnate*, nor put on the *shoes* or *stockings*, or *gloves*, or the like : but in a special manner, that we be no *bedfellows* with them. Hence on the other side, was the health and long-life of our *first parents* who slept upon *Herbs* (*wholsom*) and from them drew no small part of their *long-life*, as we may probably conjecture : for it is certainly very *wholsom* in *summer time* to sleep upon *Chamomile*, *Rosemary*, *washed Sage*, *Betony*, *Balm*, and the like : and of the same *Herbs* to make beds for sick folks, according to their diseases ; and I would likewise advise thee to sleep without thy garments in the *summer time*, covered over with *wholsom herbs* ; and thou shalt draw from thence an *excellent Comfortative*. It is good also for a weak body, to use the company and garments of strong and sound men ; for from thence he may draw such *spirits* as will fortifie weak *nature* : We hold it a commendable custom for such people, to have their garments and linen worn by them that are lusty and healthfull, before they put them on ; but this is safest done by them that are very strong, lest evil come to him that first put them on : Therefore also we must take heed, that we suffer not our garments to be worn by them that are diseased ; and that we cast not our cloathes, *impregnate* with our *sweat* and *transpiration* in stinking and unwholsom places : And above all take heed, that they come not into the *hands* of *evil men* ; for there is a great deal of *invisible mummy* lyeth hid in them, of which *Paracelsus* (though obscurely) makes often mention ; from whence, if that thou doest but understand it well, and consider what is above-said, thou mayst of thy self find out many more things. But I sweat and insensibly transpire

spire. Thus much for this Chapter, and for this time shall suffice.

C H A P. XVII.

Of the Hairs.

Out of almost all the *Parts* of the Body, do *Hairs* grow, and they are made not only of visciditie of the *Excrements* of the *fourth concoction*, growing in the *pores*, which by addition of new matter, grow in length (as some do falsely imagine,) but they take also not the least part of their matter from the resolved *parts* of the body , as appears by this *Experiment* : for, if by *Diastatick Art* thou wouldest increase *hair* , by means of a *Willow tree* (as shall be taught in the *Practice*) and if thou continue the medicine longer than it is fit , thou wilt assuredly bring a *weaknesse* upon the *part* , which can be by no other means, but because by the violence of the medicine, the *parts* being resolved further than *Nature* doth suffer, are lost. And for the confirmation of this *Truth* , *hairs* are seen to grow long after *Death* , whereas there is no *coction*. So, as there can be no *Excrements* of the *fourth concoction* ; and therefore, they must needs come from the *body resolved* ; which *resolution* is added to the *hairs* by the *vital spirit*, which is still there remaining : For, by any other means this addition cannot be : whence also our assertion of the remaining *spirit* is confirmed. Hence appears how great agreement *hairs* have with the body, and whereupon we use them as *Instruments* in this *Art*. It is well known what strange things the *Ancient Magi* did by *hairs* ; and why the like may not be done, I see no reason. It is also a thing well known by hear-say, how *love* hath been procured by means of *hair* burned in a *Candle*, *Astrologicaly* made ; which though it be not (as no reason it should) *ordinarily known* to the *vulgar*, yet to some it is: and though it be mingled with *filthy superstitions*, yet I , that am wont to

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reduce all operations to the possibility of nature , never thought them absolutely and precisely necessary to the producing of the effect. So likewayes we have known many diseases, otherwayes incurable , cured by hairs, especially taken from the part affected, if being duly purifid and mixed with things signed, they be implanted into plants , as every man may prove according to our doctrine. So if hairs be taken from the four principal Emuntories, no doubt, but well prepared, they will cure all diseases. I would counsell the Readers, that in consideration hereof, they do not so carelesly scatter their hairs up and down, which may be the cause of much mischief; nor yet burn them , for (that) as experience shewes, hinders the growth of them , but bury them in some wholesome ground , adding unto them things to strengthen the head, which will much conduce to your health.

C H A P. XVIII.

Of the pairings of the Nails and the Teeth.

The Nails as well as the hairs have their original from the excrements of the fourth concoction, separated from the nourishment of the bones and the harder parts, and get thence their hardnesse which we see, and grow in the outmost extremities : for, the body doth not very plentifully exhale such matter as proceeds not but from the whole compacted parts: therefore the Ancients used the pairing of vails against some most rebellious diseases: because it cannot be denied, but fixed diseases lurk in the fixed parts of the body : and therefore most Antiquity used these : and we also prescribe them against Quartans, Leprosies, Gouts in the feet and bands, and the like diseases ; but we have something altered the manner of proceeding; for, they tyed them about fishes, or other beasts, and so let them go alive; which preparation seems too rare, to have any transplantation done by it, but iu a very long time,

time, and many things agreeing thereto: and therefore we, not omitting them, adde some *Specifick* by way of *fermentation*, whch will attempt both sooner, and more certainly. Of the *Teeth* you may (for the Art) say as of the *Nails*; but because they do not alwayes grow in bignesse, they rather seem meet to prevent, than cure: for, they are made of a most fixed and strong substance, as we may see by them who have been long buried, whose *Teeth* are sounder than any other *Bones*: therefore they send out but few *Spirits*, and scarce *multiplicable* by *Art*; yet because they last long sound, and send always out some *portion* of the *Spirit*, they are fit for such curable effects as require no great plenty of *Spirits*: and such precaution especially is required; but the place sheweth thee *diseases of the mouth*: how therefore by means of these thou mayest prevent diseases of the *Teeth*, it shall be spoken of in the Practice: The rest we leave to thy consideration.

C H A P. X I X.

Of the Spittle and Excrements of the Nose.

There is a threefold *spittle*: for, it either falls by *distillation* from the *head* to the *Pallat*; or is brought up by coughing from the *Lungs*; or by nouceousnesse from the *stomach*, which is spit out of the *mouth*: but that which is vomited up, deserves not the name of *spittle*. That which comes from the *Lungs*, hath almost alwayes the *originall* from the *head*, and by *distillation* slides into that part, and there digested a while, is spit out. I am not ignorant, that from the *Lungs* sometimes there proceeds *bloud*, and *purulent matter*: but these are to be referred to *bloud* and *matter*. We in the mean time will speak of *spittle*, which is nothing else, but the *crudest part of the meat and drink*, which *nature cannot digest and concoct into good nourishment*, sent first from the *stomach* to the *head* by *vapours*, and then distilling again from the *head* to the *inferior parts*, then sent

sent out by the mouth, is called *spittle*. Sometimes therce comes a waterish and *indigested matter* (which is sometimes *sowr*) immediatly from the *stomach* to the *mouth*, which containeth sowr parts of a corrupted nutriment, being otherwayes inspired, and hath the name of *spittle*; These all, because they have made some stay in the body, do according to the former doctrine, carry some *vital spirit* with them: therefore we may use them in some lighter diseases, according to the portion of *spirit* which they hold.

Of the *Excrements of the Nose*, as much may be said: but this must alwayes be remembred, That you use them to the *Diseases of the parts* whence they proceeded onely :: this I will tell thee, there is nothing comes from the body weaker, or of a lesse *spirit*, than those which *præcede*, partly for the little stay that they have made in the body; partly from the few places they have gone through; and partly from their *indigestion*: yet I would have thee take heed of them, especially if they be new voyded, and the Disease be in these parts whence they proceed, lest thou shouldest repent thy carelesnesse, especially take heed of the *foam* coming from the mouth of *Epilepticks*; and of the *froth* of a *mad dog*, or one bitten with one; for, here, by the violence of the Disease, the humors are thrust out impregnate with the infected *vital spirit*: by which means thou mayest overcome that so rebellious a Disease: The rest I leave to thy consideration.

CHAP. XX.

Of Blood and Matter.

OMitting those many Disputes concerning *Blood*, which makes not to our purpose: as of the *original organ*, *Circulation*, and the like. So far forth as concerns our *Art*, I do briefly say, That first, the *Scriptures* say, and teach us, that *blood* is the *principal Chariot* of the *spirits*, by placing the *soul* in the *blood*: but, if the *spirit* is the *bond*,

bond, by which the *soul* is tyed to the *body*, then where the *spirit* most resideth, there shall the *soul* most powerfully work. The *blood* then, which so plentifully possessteth the *spirits*, and communicates them to the *body*, is surely the fittest Instrument to cure Diseases, and do all the other things which the *Art* requireth and promiseth: for, here the *spirit* is free, and not bound up, as elsewhere. Therefore in the *blood*, the *spirit* is soonest affected, because there it is *naked*, as is aforesaid. Yet we must not immediatly conclude, that it may be taken and used presently, without any *fermentation* or *putrifaction*: for, they are both usefull here, as in the Practice shall be shoun: onely take heed that thou corrupt not the *blood* with too much *fermentation*; for then the *spirit* is driven away so, that peradventure it will do nothing. But that thou mayest know the fit time of *fermentation*, I'le teach thee a secret; Let the *blood* with the most excellent parcell of the whole body, be joyned in a true proportion, by the best way possible, and put them into a *natural vessel*, well shut up, and set under a hen to hatch, and in the product thou wilt finde a thing performing many miracles, *coagulated* in the *shape of a man*: and the *oyl* or *liquor* swimming about it, with the proper *sweat* mixed, doth change mans *mindes* with the touch of it. Many things more may be done by *blood*, which are better concealed, than spoken: But if thou perfectly understand the things aforesaid, and canst diligently search *Nature*, thou mayest by thine own *industry* attain unto them. We will in the mean time give thee some cautions: After the *blood* is drawn, thou must take heed how thou usest it; for thereby may be done both good and hurt. There be some that put the *blood* into the ground, which I counsell may be done in a clean place, mixed with wholesome *herbs*; for, if it should be buried in a *stinking* or *infected* place, it might hurt the body whence it was taken: There are others that give it to *dogs* and *whelps* to eat, which I like best of all: for, so it may happen to *transplant* the *disease*, and so cure it wholly, or at least help the

the Physician; but it would do a great deal better, if it were given the *dog* either *warm*, or *putrified* in a close vessell with a temperate heat. But here I cannot but tax the villany of some, who with an execrable boldnesse, dare give the *blood*, yea Monthly Flours, for a *Philter*, not considering the mischief issuing from thence: for *blood*, though never so pure, is an enemy to the *stomach*, and before it will be digested, is corrupted and turned into matter, and what effect will it then work? Besides, here lyes not the *loving force* which they seek; but there must be another manner of preparation, before thou come to that: for, it must be loosed before, that the *spirit* may work more freely and busily to incline minds: because of the *will* ruling, there is required a greater force, and the conspiring of many causes: which because the multitude knowes not, it can never attain the truth, but calumniates the certainty of these things, calling them either *false* or *devilish*. For although *blood*, of all things in the *body*, contain the loosest *spirits*, yet will it work more mightily, being digested, as the former Considerations, and Experience it self teacheth: and therefore they are surely to be punished, that work so infernally. But, I fore-see an *Objection*; for, if the power of *love* rest in the *blood*, then how happens it that *ravenous beasts*, that do so greedily drink *blood*, and so well digest it, are not to be brought to be in *love* with those things that they eat, being the reason of the Individualls, and the *species*, &c? I answer, first, In particular operations of the whole *species* to the *individuum*, or of one *individuum* to another, there is not the same reason. Secondly, That they eat unprepared *blood*, which is not so powerfull as to change *nature*: for, by it duly fermented, one *individuum* may be reconciled to another, though it be a *Dog* to a *Hare*. Thirdly, *fish* and *blood* filled with the Commotion of an *angry spirit*, and retaining still a portion of it, doth rather whet *ravenous beasts* into rage, and make them seek the destruction of others the like. And hence thou mayest learn, that

that it is impossible by any means or preparations to cause Love, by blood violently shed ; but it is more likely to cause hatred. Therefore the Ancients never drank the blood of one anothers fore-head vein, before perfect reconciliation. Before I go any further, I will adde one Parergon : The salt of blood, if it be dissolved in the menstruum of the World and Philosophers, is the excellentest remedy of all others ; and by this means the salts of Herbs, will shew the species of the herbs whence they are taken, in a glasse : So the salt of blood, will by the help of the Beasts heat, shew the shape of a man in a glasse : And this I believe was Paracelsus his Homuncio : But of Medicines taken from blood, I will give examples in my Practice; therefore here this shall suffice.

Of Matter, (which is nothing else but blood putrified without the veins, or Flesh loosed with rotteness) a man may philosophize as of blood; if he speak of it as a means to cure Diseases, saying that it hath lost much of the spirits, which are in the sound blood, by corruption : yet by means of it, ulcers and old sores may be cured by the Sympathetick water, or ointment, whether they be inward or outward. There are that anoint the inside of a Nutshell with the Balsom, then put the Pus or matter into it, and then hang it up in the dry Air, or Mundum Cœlum, and by this Medicine cure all Ulcers. Yet this is to be noted, that Pus or matter may be two wayes considered, according to which consideration it is found in the body : for, it either simply ariseth from blood, by means of putrefaction, corrupting without the veins; or, it ariseth from some venomous quality in some foul disease, as in the French Pox ; or, it is infected with some simple diseased quality, as in Pithis. And from the touch of all these, experience shewes, that much harm may come. But if thou wilt, by thy sympathetical either water or ointment, cure any such Ulcers, the extraneous qualities sheweth, that there must be some Alexipharmacæ, or specifick to that Disease added : for, it is manifest, that the qualities must be taken away, before the Ulcers can be cured.

Of

Of those things that are cast up by vomit, it boots not to speak much ; for, we may think of them as of other Excrements, using alwayes the same Cautions : but , if the vomit be by Nature , not by Physick, it will be fitter for our purpose , as we may think of other things. But yet if they be procured by Physick, they are not altogether unprofitable; but , the quality of the Vomitorie would be known ; which if it be contrary to the Disease, must be corrected ; and things signed , added unto it, to correct it. And this much is enough for us , that make so great haste to the Practice.

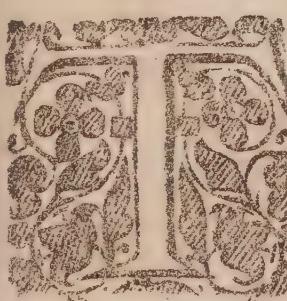
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A N



 AN
APPENDIX:
 CONTAINING
 Diverse PRACTICES and
 OBSERVATIONS,
 Necessary to be known in this ART.

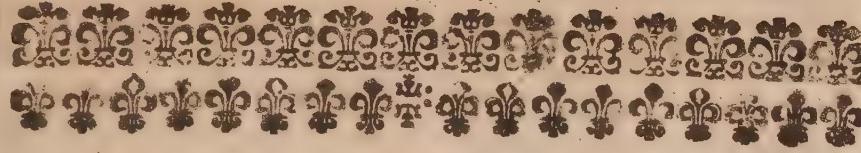
To the READER.



 Hat not any thing might be deficient in so noble an Art as this, I have unfolded diverse of the most famous Magnetick- Medicines and Cures that are known this day in the World. I intended to have gone through every Disease; but being called upon necessary occasions to Ireland, I am fore'd to break off this Work, and onely to give these as a Mercuriall Statue, to direct thee into the right way of Practice; And shall be willing, when occasion doth offer it self, to serve thee according to my abilities in this Art hereafter.
Accept

Accept therefore of my good-will and pains, and make not thy self by ingratitude, uncapable of other favours. Speak of this Book, as the great Philosopher did of another's Work: Those things I understand, are good; and I believe, those things I understand not, are also such. If thou use it otherwayes, I care not for thy kindnesse; for, I live not by thy esteem or opinion; neither did thou ever put such a favour on me, as should oblige me to dance attendance to thy humor. If thou be candid, I am glad to serve thee, and am confident, in these Books thou shalt finde things both rare and delectable: But if thy nature or principle make thee froward, Tecum habita, injoy thy self, and provide such Kick-shows as will fit thy Pallat: For Christie hath served up this dish only for his own fancy, and his friends recreation. Neither doth he fear the clouds (may be the naturall ornament) of thy countenance: Though a little more of black bile, or wind, than ordinary, harbour under the sinister part of thy Diaphragme: He thinks he ought to be allowed his folly, as well thou art permitted gravely, insanire cum ratione. But enough of this. I proceed to my purpose.

THE



THE
MAGNETICK CURE
OF
DISEASES,
BY
TRANSPLANTATION;
Done by the true *Mumia*
of PARACELSUS.



A NY that is sick of the *Fandise*, *Hydropsie*,
Leprosie, or of any such kind of Disease,
let him in the Month of May, open , be
sure the *Median Vein* in the right Arm,
and receive into a glas vial with a stirop,
so much blood as wil fill the shels of two
Hen Eggs emptied , and whilst it is yet hot , put it into
the empty shells of the Eggs, thus prepared : Take two
or three new laid hens eggs, make a small hole in both the
ends of each Egg, empty them both of white and yolk, hen
close up one of the holes in the ends with the striffl of the
yolk or white, with glew, or some tenacious matter; then
let it dry , and after make it fully up with chalk , mix'd
with the white of an egg, and let it dry again . Into the

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shells thus prepared, the *blood warm* as it floweth from the *Arm* being put, is to be suffered to stand a little : Then the hole which remains in each Egg is to be shut up after the same manner , as before it was in the other end, and let it dry. Then two or three of these Eggs full of the *sick-mans blood* , and thus shut up, are to be put under a *hen* that bringeth forth *young ones* ; either with other *Eggs* that are to be hatch'd ; or with Eggs full off other *sick-mens blood*, prepared as before , which will have the same effect. The *hen* having sitten upon them fourteen or twenty dayes, according to the custome ; Take out from under the *Hen*, the *Magnetick Eggs* , lay them apart for a day ; then open them, and thou shalt find the *blood* of the *sick-man* by that *digestion* becomes *monstruous*, and of a most vile smell : mix this with new bread, or other meat, and give it to a *Sow*, or a *Dog* to be eaten, which hath been kept up from meat two or threee dayes. Then thou shalt perceive sensibly the Disease too leave the *man*, and infect the *beast*: Which *beast*, after it hath been kept secure some weeks , is to be killed, lesst if it get loose, it hurt other men. By this true *Mumia* of *Paracelsus* , may be cured *Leprosies*, *Faundise*, *Gouts*, *Hydropsies*, *Consumptions*, *Cancers*, and other Diseases : and it will work other great effects; which for fear of the ill, I shall be loath to discover in this Treatise ; sed *verbuna sapienti sat est*. Onely take notice, that *putrifaction*, or rather *fermentation*, is here , as it were, the *Key* in the hand of *Nature*, to open the *Circumference*, that is , the ports of their destinat *Mumie* to forms , which before lay shut up , and hid in the *Center* of quietnesse.

The Lamp of Life.

TAKE of man's *blood* warm as it floweth from the *vain* and the like quantity of the *vegetable-dew* of the *Amphibious Jupiter*, being purified, put it in a *Pellican* placed in the *belly Balnei*, suffer it to rise till the third part ^{the}

he Pellican fill the whole Pellican : for mans blood in the philosophical preparation thereof, is ever dilated in quantity, though not in weight. This Digestion is accomplished in, or about fourty dayes time ; in which, that which is precious goeth apart from that which is vile : for, you shall see that which is white, phlegmatick and unprofitable, swimming above ; but a golden substance in the bottom. So soon as it cometh to this passe, rectifie it in Balneo ; by this means the phlegm shall withdraw it self, and the mysterious substance shall remain in the bottom. This being done, thou shalt by degrees raise it to its own exaltation, nine times, in retorts fit for the quantity of the matter, and sealed Hermetically : Then make of it a Lamp, which cannot be extinguished. This must be fired with the fire of Nature, and not the fire of Vulcan ; which is the great mysterie in this matter.

This Lamp burneth so long as he liveth of whose blood it is made, and expireth with him. If it burn clearly and quietly, it sheweth his condition to be such ; if sparkling, dim, and cloudie, it sheweth his griefs and languishings.

The Pouder of Sympathy, for curing of Wounds.

The simple Pouder.

TAKE what quantity you think fit of Alcaladis Romani, and after first dissolution in clear Spring-water, then filtration through gray paper, with evaporation on a clear fire, and coagulation in a fit place : And all these operations so oft reiterated, till being purged from its drosses, its clear greennesse bear witness of its purity : beat this into grosse pouder, and expose it to Sun beams, the Sun being in Leo, for the space of three hundred and sixty hours ; that is, as some believe, for the space of fifteen or eighteen days, till it be calcin'd into a fine white pouder, which is the surest mark of its right preparation ; and therefore is to be kept in the Sun, till it come to this smallnesse and colour ; though it be longer than the time appointed. The Sun enters Leo about the twenty fifth day of

July, 'tis better to begin your operation two or three dayes after , that you may be sure the Sun is in the right Signe. Expose it onely to the Sun in clear and dry dayes; lest if the day be moist or misty, it spoil the Medicine with humidity: Nevertheless, if after it is fully prepared, it by mischance become moist or liquid, you are with a gentle heat, to reduce it again to its own form. This Pouder, being kept in a dry place, endureth many years in its full force and vertue.

The Compounded Pouder,

IS made of the simple Pouder, and Gum Tragacant, subtilly pulveriz'd , and mixt with it almost in the same quantity. Some Artists mix also the pouder of *Comfor* dried in the shade : but of this, consult experience.

The virtue.

THe simple Pouder cureth all wounds whatsoever, yea, of Gun-shot it self: And those wounds that have been esteem'd deadly, have been cured by it , as wounds of the Guts, Bladder, &c.

The Compound Pouder cureth wounds that have joyn'd with them the fracture or fissure of a bone.

The use and application.

TAke a piece of Linen cloath, or any other cloath, and in necessity, take any stick, stone, &c. And dip in the bloud as it floweth out, if the wound be externall ; But, where the wound is internall, put it into the wound, that it may touch each part thereof: then sprinkle the cloath, or other water besmeered with the blood of the wound, with the Sympathick Pouder, then lap up the said cloath thus dressed, into another clean cloath , and keep it in a temperate place as near or far from the Patient as you please; but a moderate distance is best. Wash the wound immediatly with warm wine , or with the Patients own Urine;

Urine; then apply clean cloaths to the *wound* each other day, or oftener, as the flowing of the *matter* requires; and keep all the cloaths that are fouled with the *matter*, lapp'd up together in a place likewayes of good temperature.

If the *wound* be become *ulcerous* before the *Artist* see it, he is to follow the same *method* with the *Pus* or *matter* that floweth out of the *wound*, that is appointed in a *recent wound*.

If the *wound* be with a *fractured bone*; if any place thereof be bared of the *periost*, he must remove it. After having besprinkled a cloath dip'd in the *blood* with the *Compound-pouder*, and having lap'd it up, as aforesaid, he must set the *bones*, and use the *apparell* fit for *fractures*.

If the *wound* be inflamed with a *hot temperature*, you must put the cloaths that are infected with the *blood* or *matter* of the *wound*, into a cold place, as under the *earth*, or into a *peuter-box* set in cold water, till the *wound* come to its own *habit* again: But, if the *wound* be of a *cold temperature*, you must put it in an hot place, &c.

If the *wound* be very *sordid*, you must mix greater quantity of the *Sympathick pouder*, than of the *Gum*: But if it *smart*, you must mix more of the *Gum* than of the *Pouder*.

Some hold the *pouder* may be calcin'd by fire; but I have not seen it to do good.

Others, and with more reason, hold, it may with good successle be calcin'd with the *heat of a mans body*, by carrying it in his pocket, &c.

But I leave these to every mans experience, having set down faithfully and fully this *receipt*, which used to be sold for twenty pounds. I know some will envy to see their *secret* laid open: but I esteem more of the *Publick good*, than any private interest.

The W E A P O N - S A L V E;

*According to the true Description of the Noble
Chymist, OSWALD CROLLIUS.*

Take of the fat of a Wild-Bore: Of the fat of a Bear, of each four ounces : The older the beasts are, so they be within seven years, the better the fat is. Let both of these fats boil in Claret for the space of half an hour on a gentle fire, then pour out the fats upon cold water; gather that with a spoon, which swimmeth above, but what goeth to the bottome, is not at all to be used. Afterwards, Take of Red-Worms, gathered after rain, (which are of great use in the affections of the Nerves) wash'd in wine or water lib. ij. let them be dryed in an earthen pot in a Bakers Oven, but beware they burn not; afterwards reduce them to powder. Then

Take the Brain of a Wild-bore, first macerate a little in his own bladder and urine, and afterwards dryed:

Take of this pouder :

Of sweet-smelling Yellow-Sanders,

Of Mumie of Egypt,

Of Blood-stone, of each one Ounce. Lastly take

Of Usnea, or the Mosse which grows on the scull of a man that hath died a violent death (he that is hanged is best.) This Mosse must be gathered in the waxing of the Moon, and when she is in a good House, viz. if possible, in Venus, not in Saturn or Mars, of this one drachm.

Of all these, being beat and mix'd with the fats, an ointment is to be made according to Art: which is to be kept in a close Glasse or Box for your use.

If, through processe of time, the ointment become dry, it is again to be relaxed with the foresaid fat, or Virgin honey.

The ointment must be prepared while the Sun is in Libra, that is, in the Harvest-time.

The

The vertues of this Ointment.

This Ointment cures all wounds whatsoever, whether by *thrust*, *stroak*, *gun-shot*, or whatsoever way else they be got; If you can but get the *weapon* that gave the wound, though the wounded person be many miles distant from the *Artist*. And because this *ointment* is of a *conglutinative*, *suppurative*, and *incarnative* faculty, It hindereth any hurtfull symptom to arise, if it be rightly applied.

The Use in diverse Observations.

First, anoint every day once, the *weapon* wherewith the *Party* is wounded, if necessity requires it, and the greatnessse of the *wound*: otherwayes, it will be enough to have anointed it each second or third day: keep it in a clean linen cloath, or allumed goats-leather, keep it in a warm place, but not over hot, neither ugly, lest it hurt the Patient: Also have a care that no dust fall on the *weapon*, nor that the *wind* blow thereon in a cold place, otherwayes the Patient will be much troubled.

Secondly, If the *wound* be made by a *thrust*, anoint the *weapon*, beginning at the *point*, and proceeding to the *handle*, otherwayes the Patient will suffer: But if the *wound* be by a *cut*, the *weapon* is to be *anointed* from the *edge* to the *back*.

3. Anoint the *part* of the *weapon* that entered the *wound*; If thou know not this, for more security, anoint it *all*.

4. It is not needfull to *sew up* the *wound*, as *Barbitonsers* do, It is enough every day to *tye* it up in *clean linen*, moistned in the *Patients Urine*, or in *warm wine* or *water*.

5. Let both *Artist* and *Patient* abstain from *Venerie*, that day the *weapon* is anointed.

6. The *blood* in the *wound* is to be stopped, before the *weapon* be anointed.

7. In a Compound-wound with fractures or fissures of the bone, you must adde to the ointment, either so me of the pouder of Comfry, or Osteocoll, or of the roots of black Hellebor.

8. To know if the Patient will die or live: Upon clear Coals warm the weapon, so, that thou may hold it in thy han. then besprinkle it with the subtill pouder of sandals, and of a blood-stone: If it sweat drops of blood, he will surely die: if not, he will escap.

9. If the Patient keep not a good diet in his Cure, Spots of blood will appear on the weapon; if they appear not, he observes your precepts.

If you cannot get the Weapon wherewith
the Wound was made:

1. Then, put a sallow stick in the wound; which being imbrued in the blood thereof, let it dry of it self, without the help of the Sun or Fire: Then stick it in a Box of this ointment, and let it remain there untill the wound be fully cured.

2. The stick once dip'd in the blood will suffice: If the wound be big, it must each day be dressed with clean linen.

3. One stick will suffice but for one wound: Each new wound must have a new stick.

4. If the wound will not bleed, scarifie it with the stick till it bleed.

5. In the Tooth-ach, scarifie the gum of the pained Tooth till it bleed; then let the blood dry on the scime with which you scarifie, and after anoint it with your ointment, and it shill cure the pain.

6. If a horse be pricked in the quick, draw out the nails, anoint it, and the horses foot shall be quickly cured, without coming to suppuration. After the same manner may all other wights be cured, that consist of flesh and blood.

Take

Take Notice.

1. This ointment is of no efficacy, except it have the *Mosse* of his scull mixt with it, that is violently put to death.
2. Except the *Weapon* be besmeared with the blood of the wound dried on it, the operation is in vain.
3. The *Artist* at his pleasure, may put ease or pain upon the Patient, by the *Weapon*.
4. Fractures and fissures are not well cured, except the powder of *Comfry* or *Osteocoll* be mixt with the ointment.
5. The *Weapon* is diversly to be anointed in *brufts* and *cutts*.
6. The intemperance of the Patient is discovered by the *Artist* in the *Weapon*.

The Magnetick Cure of the Yellow Fandise by Application.

Take of the *Urine* of the Patient, as much as thou wilt, mix it with the *ashes* of an *ash-tree*, bake it into dough, and make little Cakes thereof; Then make a little hole in each Cake, and put therein a little *saffron*, with a little of the Patient's *Urine*; let it evaporate at the fire; and as the *Urine* consumes, the disease shall evanish.

A Magnetick transplantation of the Gout.

Take of the *hairs*, and the *pairings* of the *nails* on the feet and hands of the Patient; bore a hole in an *oke-tree* to the *pith*; put them therein, and closing up the hole, cover it round about with *Cow-dung*, and within three months the Disease shall evanish.

The Magnetick Cure of Ulcers.

Take either *Arsmart*, or *Comfrey*, or *Elix-weed &c.* dip them in cold water, and apply them cold to the ulcer, till

till they be come warm ; then bury them in a clayish ground, as they rot, the ulcer cures.

The Magnetisme of Asarabacca.

IF a man pull the leaves of *Asarabacca* upward, it will cause the person to whom he gives it, to vomit : But if he pull them downward, it will onely cause him to purge by the siege. This same Magnetisme is found in the tops of the *Alder* or *Boor-tree*.

This far have I set down some Magnetick Cures, which may serve to direct thee in the rest, I have not touched : Now I shall set down some of the most common Magnetismes in *Nature*, which every man may put to tryall, and find out the truth thereof, if he will but allow a little cost and labour.

The first, of the Vine.

IT's well known by the *Vintners* of *France* and other places, That when the *Vine* beginneth to put forth her flowers, all that time the wines in the hogs-heads are troubled: And as the flowers are earlier or later, according to the diversity of the Climates, so this troubling of the wine observeth their seasons: and, which is most wonderfull of all, in Countreys where *Vines* grow not, the wine is not at all troubled. The same cometh to passe in *Ale*, when the *Barley* flourisheth.

The second, Magnetick impressions of the breeding-mother upon the Embrio.

Women, having strong affections, whether of desire or fear, give frequently impressions to the Child in the womb; whereof I will tell you two Magnetick Histories. A *Belgick Woman* being big-bellyed, had a desire to a *Cherry* which another was eating; and in time of her greatest longing, she touch'd her brow with her finger;

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the Child being come to age, retain'd the impression of the Cherry on his fore-head. This kept such a Magnetick harmony with Cherries, that it was greenish, whitish, yellowish, and red, as the Cherries chang'd their season and colours: And, which is most admirable and Magnetick, In Spain, where the Cherries sooner ripen than in Flanders, it sooner became red than at home still observing a sympathie with Cherries of the Countrey where he was.

The second is this; When in the last Northern Scots Expedition, in my Impoyment I attended that vertuous and valiant Gentleman, Colonel William Mitchel; In a Village within three miles of Rothymay, I found one Henderson, whose mother being big of him, was affrighted at the sudden shining of the Moon into a dark room where she was; and he thereby received an impression of a Moon on his thigh, which doth not onely change with the Moon its figure, but with the weather his colour. A day before wind it becometh reddish; before rain, pale; and in fair-weather, it keepeth its own colour. And this, the next adjacent Farmers observe, as a certain Prognostication, how to dispose of their future Labours.

The third, A Magicall Magnetisme, out of the famous Van Helmont.

TAKE the Heart of a Horse, which is by a Witch killed; Take it hot out of him, and strike a nail thorough it; then broil it on the Coals, or on a Spit rost it: And the heart of the Witch shall be so tormented with heat and pain, that she will come in all haste to the fire, and use all means to take away the heart.

The fourth, Of the Muscall Magnetisme of the Tarantula.

THE Tarantula is a kind of Spider found in Apulia in Italy; They are of diverse dyes, spotted and waved with diverse Colours: These by their bites, cause the person

son whom they wound, to affect those Colours, which are most seen in the wounding Tarantula: Yea, the Patients are so taken up with a cloth of that dye, that they have oft been seen to embrace it, to kisse, to flatter it, lay their face, their cheeks, and body to it, not omitting any mimick gesture that is used by those that are love-frantick. And, as one poisoned by a Tarantula, cannot be cured but by Musick; so, each Instrument of that Art, and each Lesson doth not please them: but analogous to the nature of the Spider that bit them, the Musick and tone must be: And, which is very admirable, once Lesson scarce ever cureth the bites of two of these Spiders; As was seen at Tarentum in a Spaniard, who nott believing this, caused himself to be bit by two Tarantula's; and having called the Musicians, could not at all be recovered: for, when that tone that agreed with the nature of the one was playd, he would move his head and arms, and endeavour to raise his body, till the poison of the other did check this motion, and cause him suddenly falli down; And though all Musick and means had been used, he perished miserably: for, the poisons of the two Tarantula's, being (as themselves) of contrary qualities, were onely to be cured by contrary tunes, which was not pos-sible. They that are venom'd by the bite of a Tarantula, at first think it no more than the bite of an ordinary flye; but in processe of time, their infection produce diverse diseases; as losse of appetite, burning feavers, pain of the joynts, and a colour like the Jandise over the whole body; and the next Summer after the bite, some of them that are poisoned, become stupid; others frantick; some al-wayes weep, some laugh; some sleep, some wake, &c. and in a word, there is no gesture used by fools or mad-men, but some or other of the diseased are infected with it. In the Cure (wherein the Magnetisme is most seen) they thus proceed: They call Musicians, who tuning up their Instruments, play diverse tunes; at which the Patient sits as he were a statue, or immoveable: but, if once that tune be hit, which sympathiseth with the nature of his

his infection, he beginneth to move his head, feet and hands, and on a sudden falleth a-dancing, till with motion and sweat he fall down wearied: And thus they proceed at sundry times, till the poison be evaporated. If the Musician play false, or alter the Magnetick tune, the diseased by gestures, shew both pains and dislike: And it hath been observed, the Spider will dance to his Magnetick tune.

*The fifth, The Magnetisme of the
Magnes it self.*

This Art is called Magnetick from the *Magnes*, (the Load stone) so called from the sheep-herd, that found it out first in the Mount *Ida*, by seeing his sheep-hook armed with iron, stick fast to the Magnetick stones. This is a Mineral stone, indued by Nature with determinate points of its vertues, whereby it both draws Iron to it; and disposeth the situation of the Iron, according to its own situation, that is, maketh the situation thereof Polar: Its two great Magnetisms then, are, first to draw Iron at a distance from it, to it self: And secondly, to direct the situation of this Iron to be Polar: So, it operateth without an immediate Physical contact, by a certain hidden virtue therein; which cannot be found out, nor performed by Elementary qualities. And for this reason, we call those Motions in Nature, Magnetick: which by a hidden consent, move locally one towards the other, or remove from the other. And after this manner of speaking, all Sympathies and Antipathies are called Magnetick motions. This is wonderfull in the Load stone, that it draweth hot Iron as well as cold, and doth not onely communicate his vertue to Iron to draw other Iron; as you may see a Needle taken up by the *Magnes*, to take up an other at its point, and so to proceed in others, till it represent a Chain: But also hath a Spiritual force, which never faileth; which is in every part thereof: for, it being broke, each part hath the same vertue with the whole; which penetrateth all things, not hurting any; for, not anything

him-

hindereth its operations, though placed betwixt it and its object; which worketh at distance, as is said, and that without a *mean* or *meddle*; for, it moveth all things distant from it, though not troubling what is intermediate. Yea, it giveth that to another it hath not it self; for, it giveth vertue to the *Needle* in the *Compaß* to move to the *Pole*, which it cannot do it self.

This is that *Miracle of Nature*, that hath defatigated the Bravest *Wits*: This is that, that directs the tallest *Ships* in their greatest deviations or darknesse: This is that, that hath been discovered in so many Learned *Volums*. And, to conclude, This is that, that vindicates our *Noble Art* from the blemishes of vanity or superstition, and patronizeth this singular gift of the first *Intellect*, from the calumnies of the ignorant and malignant, who should not contemne, but be thankfull for the revelations of great and usefull *Mysteries*; Sed,

Suum cuique ordini vulgus est, & semper optima paucissimi placuerunt.

F I N I S.

